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THE BETTER WAY.

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THE ROSTRUM.

Questions and Answers.
Extracts from Answers by Walter Howell, to Questions, at Memorial Hall, Cincinnati, Sunday, November 18, 1888, for the Congregation of the Society of Union Spiritualists

INVOCAION.
Infinite spirit, we acknowledge thee as the fountain of all light, and therefore our hearts and minds are turned to thee to become more conscious of thy love and wisdom, and thus open our souls to receive an influx thereof. If there are any present whose hearts are sad and bowed down with care, let their loved ones come from the realms beyond and console them, cheer and strengthen them, so that their souls may peer through the darkness and banish the gloom that is within them. May they receive a reassurance and an abiding of man's continuity. May this light be a spiritual benediction to them, and may the golden rays of truth continue to illumine their hearts, forevermore. Amen.

What is law, from a spiritual standpoint considered?

Several Sundays ago the question was discussed as to whether all laws were natural in favor of the affirmative. But when an assertion is made that this or that is in opposition to natural law, it may be supposed that absolute knowledge is possessed by the one asserting it. But as we do not know all, and cannot absolutely know any thing, we will make no positive assertion and thus treat it as we do all complicated subjects.

The savage, who, in his wild state, lives on an intellectually and spiritually low plane, and fasts to-day and starves to-morrow, is unconscious of longings, aspirations and needs of civilized men. And in proportion as life evolves to the latter degree does the consciousness become more cognizant of a larger environment—seeking to correspond with its surroundings and form an adjustment of exterior with interior relations.

We observe in the life of plants a consciousness—even if not cognizant to our exterior vision—holding communion with nature as it seeks the light, and through its roots the chemical ingredients to unfold itself. We see the bird that sings corresponding with the light in a similar manner, only through different avenues of communicating. It sees and hears, stills its appetites, provides for its young, and when a season approaches that robs it of its necessities, it migrates to another clime. In one the unfoldment is due to the law of nature and in the other to its inherent life principle, manifested as instinct, but both of the same origin and source.

Now, as man rises in the scale of life's unfoldment or human progress, he communes with nature correspondingly—not instinctively as the animal does, but intellectually or by virtue of reason,—although instinct is also a form of intelligence, only that the state it is in, and its environments, are on the lower plane of existence. But even the hu-

man race, in addition to its intelligent unfoldment, depends on moral and spiritual culture for a comprehension of nature in its higher aspects, or to come into vibration with that condition which you may term spirit if you like. Now, man may be intellectually developed, be a scientist of the highest order, and yet not recognize this spirit, or appreciate any of his spiritual environments. And unless his higher qualifications are unfolded he will remain unconscious to an actual knowledge of what law is, because it is a thing not to be understood scientifically so much as intuitively. But as he throws off his spiritual blindness by moral and mental purification, he will find that he constitutes a part of that which is known as law and begins to understand it according to his power of spiritual perception—his intuition. But there may be a limitation which he is unable to pass, and thus have to await a higher evolution;—therefore it behooves us to contemplate our interior as far as possible, offer suggestions, even if not conclusive, that will lead to a comprehension, comparatively, of law from a spiritual standpoint.

What is the duty of Spiritualists in regard to undeveloped spirits, and what dangers attend us in aiding them?

If you export into the spirit-world all kinds of beings in an unripened and immoral state, you must expect to have a swarm of like beings return to you as spirits to seek communication through the avenue of mediumship. And as long as such is the case, what is our duty toward undeveloped spirits?

Well, that's difficult to say; it depends altogether on circumstances. If you listen to the nonsense of some, because the dear spirits said it, you owe yourself a duty first, and that is to judge spirits as you would mortals who talk foolishly or trifle with you. Secondly, if you know them to be undeveloped or immoral by their effects, it is your duty to elevate them and not countenance their unsolicited advice or perhaps temptations, that is, if you can. But before attempting any such reformatory measures, be quite sure you don't need it yourself as well, for like attracts like, you know, and the worst foes we have are generally of our own household. So the only danger attending us in aiding undeveloped spirits is not to deceive ourselves in believing that we are above such attractions, for while we may think them troubled with one evil, they are playing upon two of ours and delight in the indulgence. To exert a moral effect on another being therefore, we must have the moral force in us, and this can only be attained by looking within ourselves to find that which attracts undeveloped or immoral spirits and free ourselves from it. But if you make it your duty to aid undeveloped mortals, you will be doing a much better work. You need not be afraid of contamination. An angel can go through the mud and not be tarnished, and those who have clean hands and pure hearts may venture anywhere. But with impure minds or unchaste thoughts we are in danger of contagion everywhere—materially and spiritually, and our first duty is, therefore, to develop, and thereby aid our own spirits, which will protect us against danger from all directions.

Have we any means of obtaining knowledge except through our five senses, or what is intelligence?

It is a known fact that animals mostly are enabled to exercise their faculties immediately after birth, while man has least, of all life, this power. But it is also known that the greatest of human beings are hampered with the longest period of infancy, and so it appears that the greater the inherent life condition, the more difficulty it has in manifesting itself through matter. Now what we may term instinct in animals we may regard as intuition in man—a natural consciousness of existence—and thus look upon his so-called intelligence as an effect of education and training. But while the inherent life principle has more difficulty of manifesting itself in

the beginning, it achieves all the greater results in the end—finally disavowing itself from matter altogether,—its higher state of unfoldment or its more refined condition accounting for its helplessness at first. Now, with the known fact that man obtains information, or is suddenly filled with thoughts foreign to his ordinary method of reasoning, and that the French Academy of Science has acknowledged a sixth sense in man, which they also termed intuition, we may affirm that man has means of obtaining knowledge other than through his five senses. It is through his sixth sense, or faculty of intuition that he obtains his greatest light, and greatest because it is a spiritual faculty, and enables him to understand things which his ordinary senses will not take in. It is through that more refined attribute in man that he rises above the ordinary method of reasoning, and without which he could never understand the spiritual of things, how to live in accord with it so as to unfold a state of existence fitted for the sphere above this, and in fact is the avenue in mediums through which the light of immortality flows. So there are means of obtaining knowledge except through our five senses, and whether instinct be regarded as intelligence, and intuition a higher unfoldment of this, makes no difference, the effects remain the same.

What is man in his etherealized state?

To comprehend man in his etherealized or spiritual state of existence, we must first understand him as a mortal, and from which we may infer what he constitutes in the life beyond this. It is not so much another life or change of the same, as a change of perception or of operating that we must take into consideration in deliberating on his future state. A life in gestation is not another life from that what it is intended to be, but simply a preparatory condition for that which is to follow. It is the same being that it will be after birth, or even after passing from infancy to manhood, only that it reaches a different degree of unfoldment. So a spiritual being is the same that it was before, but in a higher state of existence with a change in its methods of manifesting. And as we cannot conceive of intelligence apart from some form of matter, we may believe that the ascended man must have a body of some sort to manifest through, and one compatible with the needs of the soul—the life germ in man—as the same unfolded a body while in gestation, compatible with its needs in earth life. But as matter is a manifestation of spirit, and subject to different degrees of refinement, we may infer that the spiritual man must have a body composed of matter in a refined or etherealized state, and in conjunction with the soul principle characterizing him, recognize him as of old. Though we may not be able to see him with our gross vision, he is known to exist by testimony other than inference, and also known to be invested of clothing—also of an ethereal fabric, growing in connection with him from his inherent forces of vitality, and beautified or of a brilliancy according to individual purification of spirit or the inner self. Thus if anyone believes that he will wear a crown in the future state, it will only be as an indication of his loyalty to the laws of nature here; if he expects to carry a palm, he must have deserved it in token of the victory gained over evil; and if a harp, it must be in consideration of a harmonious state of being, vibrating through the cathedral arches of heaven in accord with the life principle of the universe—love.

BENEDICTION.

May wisdom wreath each brow with immortal glow; may purity of heart and undying love clothe each soul; may love of justice enable us to stand in the light of heaven, to-day and forevermore. Amen.

THE EVENING LECTURE

Entitled "The Theological Jesus and the Transcendental Christ" was one which might be truly called a classical production. Though ethical in the extreme, bringing forth many comparisons illustrative of the philosophy it embodied or of the subject itself, it was interspersed with numerous radical thoughts in the course of its delivery. But this rather added a charm to it as a whole, and served as the spice to heighten the enjoyment, besides allowing time for a proper digestion of the sublime truths it comprised.

To prove the existence of a Jesus to begin with, through the aid of philosophy rather than of history, was a novel scheme and an interesting part of the discourse. Not that the historical facts

were, so as to say, ignored, but no particular value placed upon them, and what he regarded as a stronger fact than the above, was that ever since the dawn of the Christian era, the Jewish people have borne the calumny on account of the martyrdom of Jesus, and have never denied that they were the instigators of his death, although in reality, he was crucified by the Romans, and not by the Jews—the latter being only the informants against one whom they believed at that time to be an impostor.

As such an existence, he was lauded by the speaker for his personal sufferings as a man, even granting that he died for his fellow-men. But his death did not save mankind, it was his work as an exemplar that did it, or may still do it by those who follow him practically, and which may ever be accepted as a means of salvation, even though he may never have died on the cross. In this respect he may be made a Christ, but the theological Jesus that the church has created is not a true emblem of salvation, and never can become an agency through which to shirk individual responsibility for wrong doing. As a brother pleading divine mercy for his fellow creatures, we may love him, but not as an attorney, as he is represented to a great extent. But there are many who prefer the theological method of salvation, because it is an easier road to travel and offers a release from sin at five minutes to twelve. But let us turn from this darkened pathway and rise above the sepulcher in which the dry bones of theology rest, and look upon the transcendental Christ, the emblem of humanity and purity, as our only savior, and through this means become initiated into the temple of light and the realms of eternal love.

Before closing, Dr. J. E. Mikeswell gave a few public tests of slate-writing, which were highly appreciated as a wonderful fact of spirit presence; oral, mental, and written questions being answered in full view of the audience.

Eulogy Sufficient.

"What shall you say of me? This, if you can, That he loved his child, and he lived like a man; That with head that was bended, he reverent stood In the presence of all that he knew to be good; That he strove as he might with pen and with tongue, To cherish the right and to banish the wrong; That the world was to him as he went on his way, As the bud to the flower; as the dawn to the day, That he knew was to come, 'E'en say, if you can, That he labored and prayed for the crowning of man."

As king of himself; that the God that he knew Was the God of the many as well as the few— The Father of all. Write, then, if you must, Of the errors that came with the clay and the dust; But add—as you may perhaps—to the verse, For his having lived in it, the world was no worse."

Written for The Better Way.

Problems in Life—Marriage.

BY GEO. A. DELEREE.

Marriage, then welcome state of bliss
The Father of all. Write, then, if you must,
Of the errors that came with the clay and the dust;
But add—as you may perhaps—to the verse,
For his having lived in it, the world was no worse."

Marriage, or the perfect state is hardly ever understood, except in cases where pure love brings the male and female into a co-operative union for the knowledge and perfection of their own spiritual natures. Love is the masterly principle in life, all beings aim to receive its perfections. Yet, when love becomes a selfish desire, it dwarfs the spirit and surrounds us with an atmosphere of discontent. In life's pursuit we yield too often to the opinions of others, who are always ready to advise on that which they have had no experience in themselves. Knowledge is power, none can gainsay its truths, hence to know we must have experience. Ask those who, by a marriage ceremony have blessed their earth hopes, if you should marry, their verdict would be no; ask those who find in their domestic relations happiness, they would say yes. Why this difference in opinion, by two in the matrimonial state? Is it not because their inward conditions are different, and no congeniality exists in one, while harmony and congeniality exist in the other. If that is the case, does not prudence prompt all who would enter the marriage state, to look carefully into the inner life of themselves, and those they are about to wed, for that principle which makes their lives congenial? Why look to the beauty of form or dress, are they the things you are about to marry? Is the soul-nature to be abandoned for worldly trinkets? Does happiness consist in

worldly possession? What is happiness? Is it not contentment. Does not deception prove the great stumbling block in life? Do not all condemn it in another? Then why practice that which we condemn? Are not our faults as deficient of truth as our fellow beings? Must we prove all others bad by presenting our good?

Life is a condition of our unfoldment. We are aware of our likes and dislikes, and when we rise above our self-hesires of show or false perfections, we gain wisdom by our acts. Truthfulness makes happiness. No one can be happy without truth. Then if marriage is for our present happiness, does it not become us to show ourselves in all our imperfections, just as we are? If we hide our faults, do we not deceive? and if we use deception can we reasonably complain if we are also deceived? The condition of the world to-day is to barter and exchange. All principles are secondary considerations. Marriage is a part of our stock in trade. Society plants its foot on love and calls it love-sick sentiment. Hence the young lady presented for the prize must be made attractive to the outer senses. False conditions surround her. Mothers forget their womanhood, and place their darlings in a false position to attract men. Their conversations are of the latest fashions and Mother Grundy's list of scandals. They are met by appointment ready to play their part, while the mother looks after the household duties—the daughter practicing for the coming dupe. What does such folly attract? Does not the dupe or society swells cling to the duplicity they are practicing themselves, and after a season of deceit get married, then a public wedding, and a curse through life. When children are born unto such a union, what kind of men and women do they make? Are they loveable? Don't they follow in the footsteps of their parents? Oh, ye mothers and fathers, with your worldly ambitions, look at the misery your natures cause! Stop and think; let your reasoning powers explain the misery there. Better for you had your offsprings never seen the light of day than live in the misery your training has caused. Nature reaches out its arms to unfold all that act in conformity with her divine laws of justice. Love being the brightest principle in life, live by its precepts. Let your heart speak your words of praise; let men and women seek that contentment nature provides, and in the daily avocations of your busy life you will realize the worthy soul that will bring you joy and happiness through life. Live by its precepts. Souls are born for each other, not to be bought or sold for worldly dross. The higher principles of love rules the universe, and you are a part of the great whole. Divine law and love rules your spiritual nature; learn then to let their higher aspects of your nature rule. Keep all the lower or animal passions in obedience. Careful guardian angels are watching over your soul-natures, helping you to unfold the purity of your soul, when you make conditions for its advancement. Oh, be true to yourselves and your God! Life, in all its highest aspects awaits your spiritual growth; make the effort to grasp it to-day. Don't be persuaded by false promises, for worldly ambitions only bring self-h conditions, and selfish love disaster to spiritual unfoldment. Souls to be united must be mated; no worldly dross can separate them, but with the high and holy desire to live in the highest principles of love they move onward in life's pursuit, doing good. Material life is only the school of the soul. Let your schooling then be of that altitude that will raise you above all worldly conditions, into the holy atmosphere of eternal love. Suffer, if you must, life on earth is only of short duration. Let it lift your soul into the embrace of all that is worthy of love. Extend the hand of sympathy to those seeking advancement, and from out of the depths of misery and discontent all can realize the fruits of happy wedlock here on earth.

United we stand, perfected to be
A child in our nature to grow;
Let life in its beauty, reveal thus to thee
Bring light, where but darkness doth show—
Hence out the proud emblems of purity's worth
To enlighten the world; of the prize;
The soul that is seeking, unfoldment from death
Most into its purity rise.
Then away with earth's dross, let purity reign
As life's course its onward pursue;
Let the light that is beaming, relieve us of path
As the "I" arises to view,
Then earth with its shadows, will fade from our sight.
As purity's light doth us show;
And out from the darkness springs beautiful light
To the soul that is striving to grow.

Psychometry.

The last of a series of lectures on Spiritualism by Helen Stuart Richings was given in Memorial Hall last evening. Mrs. Richings offered a prayer somewhat different in form from the orthodox supplication, and sang a stanza of an old hymn for the purpose, as she said afterwards, of getting her audience in sympathy with her. Mrs. Richings is of rather pleasing appearance, especially when animated, and possesses more than the average woman's share of self-reliance. A written communication was handed to her asking what angels are and where we meet them. She answered this by saying that angels were sometimes seen in the flesh, and that we sometimes entertain them unaware. That person who, triumphing over self, sets beneath his foot the earthly, carnal and sensual desires, and whose breast is filled with love of humanity, is an angel. "Be sure," said the speaker, "you recognize them when you meet them, for they need your sympathetic encouragement. But I suppose by this question is meant those angels who have departed the earthly body. When and where do we meet them? We hold communication with them when we set aside all carnal thoughts and feel a divine aspiration, a spiritual yearning, to be nobler, purer and godlike. Doubt not at such times an angel stands beside you and inspires your thoughts. Take heed that you do not neglect the message, for our orthodox friends say, good works must follow faith. And right here let me urge upon you the necessity of keeping your thoughts pure, for thoughts, intangible and fleeting as they appear to us, will finally be material acts—good or evil—when the great scroll of life is unrolled at the last. Have no thoughts you would blush to hear trumpeted from the houseposts. And furthermore, know that when you are in the presence of a sensitive, refined or mediumistic person, your sordid or sensual thoughts make an impression you scarcely can realize."

Mrs. Richings then read a carefully prepared but quite conventional lecture called forth by extracts from speeches of eminent orthodox divines and articles published in the press. She declared that no one had the right to judge Spiritualism without first having carefully studied the subject, and likened the action of the priest and ministers in their efforts to deter their congregations from investigating the matter, to the detention of a bird from trying its wings by tying its legs to a table with a string. She bitterly ridiculed the idea that God had given mortals spiritual or mental wings and denied them the privilege of using them. Some 1,800 years ago Jesus of Nazareth, she said, had promulgated a new creed. Judas his disciple, had kissed his master and then betrayed him for silver. The result was that Christ was crucified by those who desired to bury his gospel. This was the direct result of Judas' kiss, but Christianity did not die. It lived because it had a mission to perform, and Spiritualism, while it may have its betrayers—as for instance the Fox girls of New York—would live in spite of all, because it was founded on eternal truth.

At the close of Mrs. Richings' address, she sang the hymn, God be With You Till We Meet Again. The most interesting part of the evening then came. The medium took in her hands one of several articles, such as rings, a bunch of keys, etc., that had been laid on her desk by persons in the audience, and said she would psychometrize them.

Psychometry, a word not generally understood is in substance the derivation of hidden or spiritual facts through the latent magnetic influence of some material object. That is to say, to psychometrize is to receive an impression from an article which has become impregnated with the magnetism of its owner, so that the medium handling the article can tell many secret things which were associated with the life of the owner of the property. Mrs. Richings' success was quite astonishing, notably with a bunch of keys. She said she received the magnetism of a man who had striven with all his might to attain unto some great end and just as he was about to reach his goal a stone wall, figuratively speaking, had risen before him and barred his way. She added that she felt a very strong impression that the owner of a very intimate friend had been shot. She repeated this several times very positively, and then suddenly starting forward she asked:

"Will the owner of these keys please say if I am right?"

A gentleman in the audience arose and replied that the effort was a complete success. "I myself am the one who was shot," he added.

Several other efforts were made by Mrs. Richings, all with rather remarkable success except in one or two instances.—[Cleveland Plaindealer.

Special Report for the Better Way.

INDEPENDENT CLUB SEANCE.
Given through the mediumship of Mr. John W. H. Fletcher. The Club meets every Wednesday, at 8 o'clock, at the Memorial Hall, 987 Washington Street, Boston, Mass., U. S. A.

INFORMATION.
Great and wise parents, we turn our hearts unto thee at this hour, and ask thee to be the inspiration of thy love and the baptism of thy presence may rest upon us as one and all as we come into contemplation of thee and thy law. From past experience, we have learned that thou art ever near, and when earthly friends fail, when the crown of thorns is pressed upon our brow, when the burdens of life seem almost more than we can bear, then through the ministering power of thy spirit we are taught the lesson of sorrow, of sacrifice and of faith, and are brought to realize that it is only under the shadow of the cross that we learn our way to heaven and peace. May the principles of justice and of right reach throughout the land, and may human hearts come to understand and then more fully so that in the application of these divine principles, they may find the all of their decisions by that mercy that suffeth long and is kind, and that the light is human to err and that every life has its shadow, makes its mistakes and sometimes loses its way, the journey. Oh, Father, most wise and true, whose blessed presence we hope to realize at this hour, make us all know, and to meet the requirements of life, strong even to battle against evil, temptation and sin; and may the power as they shall rule in the spirit, govern all our considerations upon earth, and unto thee most wise and great, and unto those who shall do thy will, be all honor and praise, now and forever, Amen.

QUESTIONS AND ANSWERS.

Mr. President, Members of the Club and Friends: This afternoon we shall not attempt any other control but shall consider whatever subjects you have to place before us, asking you to give us your kindly interest, and whatever influence you may be endowed with.

What are some of the points of difference between Spiritualism and the Catholic church?

The differences between Spiritualism and the Catholic church are many. The church arrogates to itself the presence of the returning saints who watch over and guide the footsteps of the members of the church, each having his patron saint and believing that that patron saint holds a special charge concerning him. These patron saints are in turn responsible to the Virgin, and she in turn receiving her inspiration and power from the highest center of all power.

The Catholic church has always taught the communion of the saints and has insisted upon the presence of this great spiritual influx and power ever since its foundation. In the early days before the arrogance of the present hour had made itself manifest, the early priesthood were endowed with special powers from heaven and were able to do much good among the common people with whom they came in contact; but by and by self-hoos and the love of power and the approbation of the world crept in and made their presence apparent; and so strong indeed was the effect of their influence that the power that belonged to the early priesthood was entirely lost and it became as it is at the present time, only a name. Today the priest wears the robe of office, performs the duties incumbent upon it; but he is not possessed of that divine spiritual influx that in the earlier days was as much a part of life as were the prayers he had to repeat or the duties he had to perform.

The Spiritualist does not necessarily believe in the presence of any particular saint, but he does believe that his friends are round about him everywhere. I do not know why I should say the Spiritualists, only that your question embodies that word. All people, whoever they may be, except materialists and agnostics, believe in the presence of spirits and it is an extraordinary sight to the church that has always taught the immortality of the soul and the possible return of spirits, fighting and contending against those who are called Spiritualists, who in turn ought to be their best friends. But there are many incongruities in this life of yours, and we find none more marked than those that are arrayed before you in the name of the so-called Christian religion, because everything must come through an accepted channel.

The trouble with Modern Spiritualism, sir, to-day is that it has come outside the ordinary avenues of religious thought. It has asked no favor of the world; it has gone on its way preaching its truth and performing its work, and the church itself has fought it tooth and nail because it embodied within itself the fact of what they had been teaching in theory. You may take some exception to this, but if you will remember, many of the Christian teachers have been blessed by visions as their spirits were about to leave their body. You may have read of the death-bed of John Wesley and remember how the angels bent above him. Well, if they could come to him it is quite possible that they might come to another, and in coming to others, why not come to every other who really, earnestly and truly sought their presence?

Now, the Catholic church is opposed to this. The priesthood know of its truth; they know of the reality of Spiritualism, but they say within themselves, "It is better by far that this should be withheld from the people, because they are so ignorant, so uneducated and so incapable of governing themselves in matters of this kind that they would run wild, and develop an independence of thought which would be dangerous to the Catholic church itself," for you must remember, sir, that the Catholic church is founded upon the complete ignorance of its adherents.

When knowledge, wisdom and understanding become developed in man, then churches will play a far less important part than they do to-day, but so long as the element of superstition is played upon, so long as man is made to feel that his only way of salvation can come through the church, so long there will be this effort to uphold it in its present form and keep back everything that shall bring light into its precincts.

I am sometimes, and many of us in the spirit life are not infrequently greatly amused over charges that we bear made in regard to the effort to make Spiritualism more understood by the people. There are some who to-day go out and cry loudly against the wicked things that are performed under the name of Spiritualism. We are aware that there are many things that are done that are probably wicked. Well, now, it wouldn't be very strange in the imperfect condition of human nature at the present time if there would some of the evil everywhere apparent grow up under the mantle of Spiritualism, and make itself manifest. But, sir, when you weigh the assumptions and assertions of Spiritualism side by side with the assumptions and assertions of the church, I make bold to say that the latter entirely overbalances the former, for you must understand that all that is done in the church is not done for this world; it is simply done on the supposition that in another world you may be saved from just and merited punishment.

Many persons, when they die, leave large sums of money that masses may be said for the rest and peace of their souls. Well, there is no humbug about that; the priest pockets the money and says the masses. (Laughter.) What does that amount to? No one can tell, for they declare that no one shall be allowed to come back and tell; and so you are expected to believe because they tell you that the soul for whom they have received such a large amount of money to say the masses for, is, without doubt, enjoying celestial bliss in the eternal realm in consequence.

In Spiritualism there is nothing that is compulsory. Those who come to it come because they please to do so; there is no power that makes them come. They are not taught that they will be damned if they don't, nothing of that kind; the door is open, they can come in or stay out as they please. But, on the other hand, the church menaces them and intimidates them so far as the other life is concerned, unless they are prepared to accept and practice its doctrines.

Another point of difference between Spiritualism and the Catholic church is this, and it is one that does not reflect much credit upon the Spiritualists. In the Roman Catholic Church to-day they have but one pope; in Spiritualism there are a great many hundred people who think that they ought to be the pope of the whole movement, and that is the trouble. Wherever you find ignorance there you will always find the manifest desire to lead and command. The less a man knows the more sure he is that he can conduct the whole party in safety to the proper spot. A truly educated man, a man who is truly unfolded in spirit, is humble because however much he may know, he will realize that there is a vast realm of knowledge as yet unexplored before him, and therefore his effort is to gain all the knowledge that it is possible for him to receive. The Catholic church embodies all its power in one man. In Spiritualism you have at the present day this chaotic condition, one leader rising to contend against another leader, and each one marked by great inefficiency; and Spiritualism can never gain its hold upon the public, indeed its hold upon itself, until those who are the believers in Spiritualism have organized in some direct form together, and claim as much protection from the public for themselves, as every other Christian church in turn receives from the public because it is a Christian church.

To-day, no matter how sacred your religion (if it be Spiritualism), no matter how earnestly you may devote yourself to the upbuilding of it, "For fools rush in where wise men dare not tread," there is no possible objection to any kind of indignity being enacted against the Spiritualists, but the moment that a prayer-meeting is held, any person who disturbs that is looked upon as a disturber of the public peace, and every effort made to suppress and punish such a person.

What we have to say is, in fact, that the great point of difference between the church, however, and Spiritualism is this: The church is organized in all its efforts; it is founded firmly upon the beliefs of the people, and with the effort to control and govern them. Modern Spiritualism is entirely disorganized; there is no law or central principle upon which you meet together and you are each of you, in your desire to develop your understanding, swinging far to the extreme without realizing that all knowledge is a part of all other knowledge, and instead of separating you more widely should in reality bring you nearer and closer together.

Why is there so much opposition to the phenomena of Spiritualism?

The "why" of anything is difficult to know; there are as many reasons as there are persons to have the reasons. Why some persons oppose the phenomena of Spiritualism is because they have a personal hatred to those through whom the phenomena occurs, and their personal hatred and dislike of the person is so great that they are willing to ignore all the benefits that may come to the truth with the desire to injure and insult and to punish the person through whom that truth may come.

There are other persons who have no grasp whatever upon the phenomena; it doesn't touch them in any way; naturally, then, they have little or no interest in it. There is another class, however, who seem to fail to understand that the phenomena are, as I have said

before, the stepping stones that lead into the temple, but they are not the temple. The phenomena of Spiritualism have come to demonstrate the fact that man is an immortal spirit, and these demonstrations take place in various ways. Raps are heard on the table; sounds are produced on the parts of the room, each possessed of a certain amount of intelligence. It is no earthly use to say that they are simply the result of conjuring tricks and that professional mediums alone are able to produce them, for the most startling phenomena that have occurred have been among those persons who knew nothing about Spiritualism, who were not believers in it, not seeking or desiring anything of that kind.

Some years ago in connection with this medium, we happened to be before the Royal Dialectical Society in London. That society was discussing the subject of Modern Spiritualism and decided that it would be utterly useless to investigate it through any professional medium as there would always be a doubt as to the genuineness of what occurred; so wisely, I should say, they formed a circle or a seance of their own number; all of them were disavowed Spiritualists. They met together a number of times, and after following out a certain line of action they reported that a vast amount of phenomena had occurred entirely outside themselves, and for want of a better name they called it spiritual phenomena.

Now, you see this was not the result of any professional medium, nor an arrangement of any number of persons acting in collusion, because it is hardly to be supposed a lot of persons who are members of a society each seeking the light would individually conspire to cheat each other and themselves; that would hardly be the range of human belief. At the report of that society, which was presided over by none other than Professor Alfred Russel Wallace, whose name is almost a household word to those at all interested in scientific study, a man rose in the audience and said, "I think so, I believe so and so." Mr. Wallace asked: "I would like to enquire of the gentleman if he knows anything about the subject?" "No," he replied, "he didn't." "Well," said Mr. Wallace, "this meeting was assembled for those who do know something, not those who think or simply believe in regard to it."

That is about the way in which many people take up the phenomena of Spiritualism, and as it doesn't happen under their own sight and has not occurred in their own experience, they repudiate it. That will always be the case until, as I have said before, a school of philosophy shall be formed of individuals, men and women intelligently unfolded, that shall take up this subject intelligently.

Who shall arrange the vast amount of phenomena every day occurring and put it into proper shape so that they may appeal to other intelligent men and women the world over. When this is done, all the objections to the phenomena will amount to nothing, for the more people say against it, the more they will prove their ignorance, that being the way in which they can manifest it, perhaps, more completely than in any other. Until that blessed day comes there will be this belief and non-belief, transcendent demonstrations at times, fearful oppositions at other times, all combined together to what? To work against an innovation in the line of a new thought; but all the same the phenomena will go on its way and make itself apparent, because one of the blessed things in this world is this, that the truth is like the sun; you may shade your eyes from it, but the sun shines on all the same. And so with the truth; you may refuse to believe it, it is none the less true; and it makes itself felt in the end.

Why are some Spiritualists so vindictive? Is such conduct in keeping with spiritual law?

There is another "why," you see. Why Spiritualists are so vindictive is a question that I presume many that are Spiritualists have asked themselves a thousand times in the past, and will ask themselves as many times in the future. Ignorance and vindictiveness, sir, go hand in hand together; they are members of the same family, born and bred in the same atmosphere and will be consumed by the same fire in the end.

Nothing was ever gained by opposition. If a thing comes up that you cannot understand, try and analyze whatever the claim is as dispassionately as possible, and when you have got through, it either stands or falls before the bar of your logic and your own understanding; but I think that the opposition that some Spiritualists take against their mediums is the most lamentable thing that we have in the cause at the present time.

What would Spiritualism be without mediumship, do you know? Where would the light of this truth come from if every window was broken and barred up. The very people that some persons condemn are the ones that have made Spiritualism in its present aspect possible, and to be vindictive is to be opposed to spiritual law, not in accord with it. Jesus taught a most beautiful lesson when He said to those who were in sin, "Neither do I condemn thee; go thou and sin no more." Again He said, "Let those who are without sin cast the first stone." You may not be guilty of the particular sin that that person is, but there may be another sin of which you are guilty that is quite as black in your heart as his sin is in his; and as you ask forgiveness for yourself, you must yield it unto others.

Spiritual law comes by making ourselves in harmony with everything that is good and pitying, and helping and educating all that is bad. All things that are in the world, all persons that live are here for a purpose; admitting the wisdom and divinity of heaven's decree, no person was ever born without there was some purpose in his being born. Now, instead of raising your hand against him, if you are more fortunate than he is, let the kindness of your own good fortune shine down upon the dark places in his life and illumine, bless and cheer him. This is our understanding of spiritual law.

We are condemned roundly because we are not willing to talk more denunciatively of the supposed failings of other people; because we as spirits and you as a club, will not place yourselves in direct

opposition to other persons who may not always do what is right or what appears to be right. My idea is that, instead of complaining of people because their light is out, make your own light just as bright as your own and the beauty of its fire will be felt. I can not feel that wisdom comes from denunciation of any kind. No, sir; vindictiveness is not a part of the spiritual law.

What is the difference between materialization and transfiguration?

The difference between materialization and transfiguration is great. Transfiguration is simply the change of the form of the medium into another form. I am not, however, talking about the transfiguration or materialization of the present day. I shall turn my eyes backward to nineteen hundred years ago when Jesus of Nazareth, whom our Christian friends worship as the savior of men, went upon the mount and became transfigured, and his face shone with light and his garments glistened with the glory and the power of heaven that was upon Him. This was manifestly the old Jesus, but assuming a different form. But there on the mountain the atmosphere was pure and clear (that is what is rarely found in the ordinary seance room), and he had only one or two faithful followers around him. The multitude didn't see him; the class of investigators that go around trying to prove or disprove the claims, were not present upon that occasion. There were only two persons that were spiritually unfolded, that were up there on the mount with Him, and then, after a time, his form became transfigured and it shone with the light of heaven, and his garments, we are told, glistened like silver.

Now, as a spirit, I believe and accept that as a fact. I therefore turn my mind to transfiguration and hold without any personal application to it so far as the mediums of the present day are concerned at all, that it simply is a changing of the body into an assumption of a different shape for the time being. Jesus was materialized when in the upper chamber he appeared to his beloved followers, and even there I do not know that there were any to attest to whether there were trap doors or not. I don't know that our ordinary reporter was present to describe the things that didn't happen; but the bible tells us that these faithful followers were present, and that then Jesus appeared among them.

There was one person there who was a doubter, and he didn't believe it; although he had seen, he didn't believe. They used to say that seeing was believing, but Thomas, although he had seen, he would not believe; so he pressed his hands against the wounds in the hands of the crucified savior; he found the wounds in his side, and then having such evidence as that, he was forced to accept the demonstration of a materialized form.

Now the great mistake that Spiritualists make is this; they ought continually to bring forward the demonstrations of the Bible as their reason for what they receive themselves at the present time. When people ask you do you believe in a materialized spirit, turn to the chapter and the verse where Jesus appeared and read that to them, and say, yes, I do.

The difference, then, to return to our subject is, that where transfiguration takes place the form is simply worked upon; where materialization takes place it is made of elements gathered from the atmosphere and from the surroundings, and while a medium's power may go to assist them it must, to a greater or less degree, be wholly independent of them.

It was so there; the company that had followed Jesus so long were in magnetic association with him, and when people laugh at the idea of spirits being palpable, and saying that they are flesh and blood, must not Jesus have been flesh and blood to have the wounds in his hands and his side felt? Must it not have been a reality to Thomas in order to have convinced him by these external and earthly signs that it was really he that was standing before him?

Now, it must have been; therefore in the light of that you can see that to day under such testimony as the most scientific man that a before you gives, that these things have happened, and all these exposures of fraud and all the cry and denunciations that can possibly be made, will not change the facts one particle, and will only serve to place those things that are true more firmly and distinctly before the minds of every thinking person.

When Thomas believed, Jesus said, "Blessed art thou who hast seen and believe; more blessed are those who have not seen and yet believe." The man who believes because he sees is one who convinces his intellect and his intellectual forces to admit that certain things are so. The man who believes, although he has not seen, is more blessed, because his spiritual perceptions are open and beyond the opinion of the intellect he is able to apprehend the law before that law is demonstrated.

Now, what the world needs is the development of its spiritual perception, so as to be able to apprehend a spiritual law whatever may occur. That is one of the ideas that I have been trying to impress upon your mind for all this long time and to bring yourselves more in harmony, more in pleasant relationship with each other, away from the noise and contention of people and into the inner chamber of your soul where you will know by your relation to the infinite, the thought and truth of the higher life.

Does it harm a materialized spirit to dematerialize quickly outside of the cabinet?

I should say that there was no harm to the spirit if the spirit was left to follow out its own inclination and theory. I can understand how it might greatly disturb all spiritual conditions when a pack of ruffians come in and try to interfere with the ordinary work the spirits have to perform. Mind you, I am talking entirely now of the genuine mediumship. You may say there are some humbugs and frauds. They must take care of themselves; I have nothing to do with them whatever. While discussing this thing from the standpoint of a fact (and from that standpoint only I answer this question), I should say that when people are going to the seance room, every thought that was inspired by a purpose to detect fraud,

and by no higher one than that, is the way to bring fraud every time. You say, well that is a very strange position to take. I don't think so at all. You have long since come to a position of understanding something of mental effort, and in view of that you know that a certain number of people who are resolved upon any one point will be able to carry that point, particularly when they are resolved upon one person who may be sensitive as a medium is; and, therefore, when they come together with that purpose, unpleasant things occur.

My answer to your question is, that it does not affect a spirit to do anything if allowed to carry out to the bent of its own inclination; but when interfered with by others, it certainly would interfere with it. The master must be allowed to do his work in his own way, and unless he can do that he will not be guaranteed the success of his work.

That is all the questions we have before us to-day, but I have something still further to say that I felt as though I would be most reprehensible if I failed to speak it. I have in my mind the condition of the public at the present time in regard to the subject of the Christian mind cure, which a great many seem to be so much excited over, that they have even gone to the police court to solve the vexed question. I do not think that a sick man has near so much chance as a sinner, because the sinner is sent to God for help, but a sick man must never go to God for help; he must send for the nearest doctor instead; so you see it is better to be very sinful, than to be ill.

We also perceive that the public mind is also greatly exercised on the subject of mental cure; they are determined that it shall not be allowed to go forward. Well, then, I think it will be wise for us to entirely dismiss the subject of the Bible and religion from our minds; for the Bible distinctly says: "If there be any sick among you, send for the elder of the church and let him pray for you." I suppose that some of you know the elders too well to imagine that there can be much power or efficacy in their prayer. However, that is the command. Jesus said "You shall lay your hands upon them and they shall be healed." He contended over and over again that those who were to stand the test should do the same things that he did and even greater. Where are the Christian ministers to-day that can do one of the things that Jesus did, let alone the greater things that he prophesied that they should do? Tried by their own scale and their own judgment they are necessarily condemned.

One member of the faith cure says he always does all that medicine can and when medicine has failed he turns around and prays to God for help. The Almighty must feel highly complimented, when everything else has failed, to turn then to him. The fact is that at the present time there is a war between accepted positions and others that are not accepted. The time was when the allopath physicians hated the homeopaths with righteous indignation. Why? Because they said that when homeopathy came in at the door, allopathy might get thrown out of the window. They did not like that; but by and by homeopathy made its way and now it seems able to hold its own without bearing many burdens. But it should remember that it was hated in its time quite as severely as Christian science and mental healing are despised at the present moment.

Whatever opposition shall come, I care not what it is, there is a great underlying truth in regard to the entire system of mental and spiritual healing, and though you may tell people that they are fools, and you may fight them with all the strength at your command, they will insist on doing what seems best to them; and after a while when these shadows and mists have entirely rolled away and we understand more fully the laws of life and of health, we shall realize that there are certain people who can be affected in one way and certain persons who can be affected in others, and allow unto each and every one the greatest field of labor possible. I have felt it necessary to say this.

We are sorry for the victims of this prosecution, but we are glad for the prosecution, in as much as you arouse people to an understanding of their just position and your long boasted claim that you are allowed to worship God according to the dictates of your own soul will have been tested before many months have passed by. Peace be with you.

FIDELITY.

Mr. Duffie talks to Married Women.

The Rev. M. V. McDuffie, the New Brunswick (N. J.) clergyman, whose recent sermons have created such a sensation, delivered a more general address last night than his previous ones, though still on the times. His address was to married women. Mr. McDuffie spoke of the solemnity of the marriage contract. Despite this solemnity, however, he said that there was a growing disregard of all sacred institutions and ceremonies, and the people need not be surprised when the sacred institution of marriage was assailed. He continued: "The married woman is to be considered in her relations to society through the medium of home. But how can the women have a pure influence on home life when she shuns the duties of home?"

"Sweet and blessed influences should surround the children at home, but how can this be so when the mother spends her energy, strength and spirit in life outside and away from the home, and children are turned over to careless, unrefined and perhaps immoral and impure nurses and housekeepers? If the homes of the people were made more attractive, men would spend more of their time in them. But when the women neglect the home work for society pleasures, men go to societies and clubs. It is hard to ask so much of women as is asked; hard apparently to forget that she gets tired, nervous and discouraged; but we must remember that if woman does her part mar will do the rest. It is hard to say that Caesar's wife must be above suspicion; nor is it right to say so. But woman must so act that if suspicion comes her husband will at least not have too great cause to condemn. Let her so act that he will ward off suspicion and be ever ready to defend her." (New York Tribune.)

MINOR TROUBLES.

Editor—"Where did you get that watch?"
Devil—"Bought 't on tick."

An old man pretending to be reading in a car does not mean to look over his glasses at the pretty girls opposite. If he does it is purely an oversight on his part.

"Handsome! Yes, hey and expression, Rich! Immensely so, I hear. Love him! That is gross diversion. Marry him! Of course, my dear."

Young Wife—"Before we were married, George, you never smoked in my presence." Young Husband—"I know it, my dear, and you never wore cul-pipers in mine."

He—"My darling, I really believe my rheumatism has wholly disappeared." She—"Oh, I am sorry! Now we shall never know when the weather is going to change." (Hudson Gazette.)

This truth is by majority carried; Men are overjoyed to get married, But more over-jawed when they are.

"My friend, do you search the Scriptures?" "Yes; been searching 'em all morning." "And did you find anything consoling?" "You bet; I found a lot of postage stamps I left there last winter."

Ballroom Belle—"You would scarcely believe it, Mr. Oldboy, but the lady seated near the open window has over two hundred dresses." Mr. Oldboy—"Is it possible? Why doesn't she put one of 'em on?"

A little boy at school was told one day by his teacher to write a sentence in which the word "hominly" should be used. After great mental labor he produced the following: "Hominly marbles have you?"

Old lady (stopping open street car): "Ye don't allow no smokin' on this car, do ye?" Conductor—"Certainly, madam; take one of the back seats. Stop lively, please."

"What in the world, John," asked his wife, "did you open that can of inmates with?" "Can opener, of course," he growled; "what do you suppose I opened it with?" I thought from the language you used, you were opening it with prayer."

"What in thunder do you mean by coming in here to get your head banded?" said the indignant proprietor to a battered tramp; "this is a plumber's shop, and ain't no hospital by a jugful." "Why don't you take in your sign, then?" said the battered tramp, pointing to the legend, "Tanks R-repaired."

Philadelphia Aunt (severely): "As I glanced into the parlor last evening, I saw you with a young man's arm around you." Chicago Niece (calmly): "Yes, aunt, I was waiting for you to pass the door and see us. Young men are very slippery, nowadays, and one can't have too many witnesses."

"Promise me, dearest, one thing—when I am dead and gone and cremated, as I will be, that you will not dump my ashes into the barrel." "James, I swear it. You shall be put into mother's best pickle jar and laid away comfortably in the cellar."

Visitor—"What a beautiful library you have! I really envy you." Retired Butcher—"Yes; and just look at the binding of them books." "I see; they are all bound in calf." "Just so, and I killed all them calves myself what furnished the leather."

One more, showing a considerable mixing up of grammar, with some difficulty of detecting the real meaning. Ponder carefully and mind your connections: "To be sold a grand piano the property of a lady about to travel in a walnut case with carved legs."

The McNab treated the family to a fantasia upon the bagpipes, and when he had concluded he looked round with honest pride and remarked: "Eh, mon, but that's a rare difficult." "Is it?" said the O'Flaherty. "Be jabbers, O! wish it had been impossible."

Lady Athlete of the Period—"What is the most showy color you have for hosiery?" Saleswoman—"Scarlet." L. A.—"Give me a pair of the longest you have." Saleswoman—"For a bathing costume?" L. A.—"No. I'm learning to ride a tricycle, and they must be quite thirty inches."

"We will have tea, Bridget, if you please; and we will have a few slices of bacon with the tea," said a new mistress to her Irish servant. Interval at the termination of which Bridget brings in the tea tray. "Where is the bacon, Bridget?" asked the mistress. "In the trayot, mum! Yer said y'd have it with the tay, so I put it inter the pot."

CRITICAL TO THE LAST.

Judge (concluding a sentence): "And you will then be hanged by the neck until you are dead, dead, dead." Condemned man: "Your honor, I should think that a man in your position would avoid superfluity of language."

"What do you mean?" "There is no necessity for the repetition of the word dead; in fact there is no necessity for the use of the word at all, for it follows that if I am hanged the neck death must ensue; therefore—" "Sneerit, remove the prisoner."—Lincoln Journal.

HOW TENNYSON WRITES VERSE.

Henry Dees in the Chicago News.
Poetry is a more mechanical art than most people believe. Fred. Latham, who is a cousin of Lord Tennyson, has told me that when the laureate is writing a poem he constructs a rhyming dictionary of his own, thus: A, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

When he has written a line, say, "Where Charley lay dead,"—He starts down the alphabet hunting for a rhyme getting "bayeth," "crieth," "dieth," "lieth," "sigheth," "trieth," "tryeth," "vieth," and so on, out of which, of course, it is the easiest possible thing to get the line—

The oak tree, thick leaved, ancestral sighted, when the proper time comes to introduce that verse into the poem. Lord Tennyson usually conceals the art by which he gets to his rhymes by putting the manufactured line first and letting the second one carry the real burden of the thought, as any one who will read "Locksley Hall" critically will see.



How the Pony Was Taken.

C. W. in St. Nicholas.

One morning, last August, Jimmie Wood was sitting on the gate post, making a willow whistle, when a remarkable wagon, drawn by a lean, gray horse, came up over the hill. The wagon looked like a big black box with a window in it. In front was a man driving, and this man seemed to be very peculiar, too. He had a long, pointed moustache and very curly hair. He was not a cigar and candy pedler, nor a patent medicine man, nor a machine agent, for Jim could recognize any of these in a minute. The curly-haired man stopped directly in front of the gate.

"Good morning," said he.

"Morning," answered Jim, shutting up his knife.

"My name is Leatherbee," continued the curly-haired man.

"Is it?" asked Jim, unconcernedly, and then slid off the gate-post and started for the house.

"Hi boy!"

Jim turned quickly.

"Ask your pa whether he wouldn't like to have his house took," called out the stranger.

Jim nodded, and went across the grassy plot meditating upon what the man meant by proposing to take the house. His father was in the sitting-room, writing a letter.

"Papa," said Jim leaning up against the table, "there's a man out there in the road that wants to take the house."

"Wants to take the house?" exclaimed Mr. Wood, making a blot in his astonishment.

"Yes," continued Jim, "and he has the funniest-looking wagon you ever saw in your life."

"Ah!" said Mr. Wood, "I understand now; he wants to take some photographs, I suppose. Well, tell him I don't want any," and Mr. Wood went on with his letter, while Jim proceeded across the front yard again. He noticed his pony over in the orchard, and he wheeled around and went back in the sitting room again in some haste.

"Papa," said he, "can't I have the pony taken?"

"She won't stand still long enough," answered Mr. Wood, sealing up his letter.

"But, papa, can't the man try?" pleaded Jim.

Mr. Wood thought for a minute. Then he said:

"Yes. He may try."

Jim galloped across the front yard in a second.

"Well!" said the curly-haired man, raising his eyebrows.

"Papa doesn't want the house taken," said Jim, with some dignity, "but you can take my pony over there in the orchard."

The man looked at Baby, who was calmly crunching harvest apples under the trees.

"Party little beast," he said, getting out of his wagon and leading his horse up to the fence.

"Can you take her?" asked Jim, again, anxiously.

"Course I kin," answered Mr. Leatherbee. He then tied his horse to the fence, and lifted his apparatus out of the wagon and arranged it in the orchard. The pony immediately kicked up her heels and trotted off to a far-away corner. Mr. Wood came out of the house and talked to the photographer, while Jim, after chasing around for some time, trying to catch the pony, went to the stable and put a quart of oats in a measure. As soon as Baby spied that round, yellow box under Jim's arm, she trotted up to him with a gentle neigh. He caught her by the forelock and led her to where Mr. Leatherbee was standing.

"Just put her there," said he pointing to a place under a big tree. Jim led her to the place and held her while Mr. Leatherbee made all his arrangements.

"Now we're ready," said he.

Baby looked pleased at this announcement, but waved her tail wildly.

Mr. Wood smiled.

"Tell Baby to keep perfectly quiet," said he to Jim, "and ask her to hold her chin a little lower, cast a pleasant expression around her eyes, and breathe gently."

Mr. Leatherbee laughed at this. So did Jim; for it was exactly what the photographer always told him when he had his picture taken.

The pony thought all this very pleasant, but she wanted the oats, and consequently, was trying to thrust her nose through Jim's back in her efforts to get at the measure.

The photographer looked despairing.

"Here, I'll fix it," said Mr. Wood, stepping up to the pony. "No, Jim, stand back; Mr. Leatherbee, are you ready?"

"Yes," answered Mr. Leatherbee, with one hand on the velvet that covered his camera.

Mr. Wood poured the oats on the ground and let go of the pony's head. For a while Baby grabbed up the oats to great haste, but finally she stood with her nose to the ground quietly eating. Mr. Leatherbee drew away the velvet from the camera, and looked at his watch for some breathless minutes. Then he slipped the velvet on again and said:

"That's all right."

Jim drew a long sigh.

"Will it be good, do you think?" he asked, anxiously.

"Not a doubt of it," said Mr. Leatherbee, in such a cheerful tone, that Jim immediately made up his mind that the pony should have an extra quart of oats all winter for her fine behavior. He expected the picture would be done right away, but Mr. Leatherbee said he would have to send the plates to Poughkeepsie to his partner, and the pictures would come soon by mail. Mr. Leatherbee then put all his apparatus in his wagon again, and jogged on as he had come.

For the next four days Jimmie went to the post office about every two hours.

"Expectin' a love letter!" said old

Mr. Halloway, the postmaster. At this all the loafers who were sitting on the counter, laughed loudly. Jim made up his mind that Mr. Halloway was a very unpleasant old gentleman, and vowed all sorts of threats against him. His revengeful plans all melted away, however, when Mr. Halloway handed him a big envelope, and said: "Here, Bub, yer letter's come."

Jim tore it open, and six photographs dropped out all alike, all representing Baby eating under a tree. He privately showed one to her that afternoon. She evidently thought it very handsome, for she delicately chewed it up out of Jim's hand, to his great amazement. He says nothing about this when telling how the pony's picture was taken.

Maritomy.

To pop or not to pop, that is the question—Whether 'tis easier for a man to suffer In single blessedness the rules of fortune, Or ask some pretty girl to share his troubles, And by proposing end them? To woo, to wed, No more—and by a firm to say let's free From all the little ills a bachelor, poor man, Is plagued with—"tis a consummation Devoutly to be wished. To woo, to wed—Perhaps a family! Ah, there's the rub! For in the marriage state what cares may come When he has taken to himself a wife Must give him pause; there's the respect That makes celibacy of so long a life. For who would bear the washerwoman's crimes, The buttonless shirt, the stockings full of holes, The pangs of collar with a saw-like edge, The longing-keeper's slaps, the cat's misdeeds, The strange evaporation of his brandy, When he himself might his quistos make With a plain gold ring. Who would chaubers keep

And growl and fret a solitary life But that the dread of endless tradesmen's bills (The housekeeping expenses, from whose doom No benedict escapes) puzzles the will And makes him rather bear the ills he has Than fly to others that perhaps are worse. Thus prudence makes a coward of a man, And thus we see most desperate flirtations On this account too often end in smoke, And promises apparently of granite Are broken like the crust of apple pie, And ladies bring an "action."

Thanksgiving Dinners.

In this day, if on no other in the year, every American family makes an effort to dine on Turkey. Not simply because it is especially appropriate for this day, but that it is one of the gifts for which all Americans should be thankful. Originally the turkey was bestowed on Americans only, and nowhere else can it be found in a state of nature where sportsman can enjoy the pleasure of hunting it as game. The flesh of wild Turkey is darker and richer than that of the domestic turkey, and those reared in mountainous districts, where much liberty is given them are nearer the primitive species. Turkey fed near a farmhouse on corn and cornmeal very little from a well-fed chicken, and their flavor is far inferior to the mountain turkeys.

MENU.

Cherry-Stone Oysters in Beds of Cress.

Consomme a la Royal.

Bolled Salmon, Lobster Sauce, Parisienne Potatoes.

Turkey, Chestnut Stuffing, Cranberry Sauce.

Bolled Rice, Browned Sweet Potatoes, Peas.

Shaddock Sherbet.

Canvas-Back Duck, Fox-Grape Jelly, Potato Croquettes.

Lettuce Salad, French Dressing, Water Eiscuit, Edam.

Mince Pie, Pumpkin Custard.

Nuts, Raisins.

Fruits, Coffee.

While this is not an elaborate dinner we are confident that many persons will not or cannot afford to have more than four courses. Others perhaps only two. In view of this we only give the following extra menus:

MENU.

Bolled Rock, Drawn Butter.

Roast Turkey, Oyster Sauce.

Bread Stuffing, Cranberry Sauce.

Mashed Potatoes, Peas.

Turnips, Cream Sauce.

Mayonnaise of Celery.

Wafers, Cheese.

Mince Pie, Pumpkin Pie.

Coffee.

MENU.

Cream of Celery Soup.

Roast Turkey, Oyster Stuffing.

Cranberry Sauce.

Bolled Rice, Stewed Celery.

Browned Sweet Potatoes.

Mince Pie, Pumpkin Pie.

Coffee.

MENU.

Puree of Carrot.

Braised Chicken, Brown Sauce.

Scalloped Potatoes, Stewed Tomatoes.

Baked Macaroni, Mock Mince Pie.

Coffee.

Mrs. Rorer, in November Table Talk.

Traveling in the Spirit World.

By GEN. EDWARD F. BULLARD.

In December, 1854, with my first wife, I made a visit at the residence of Gov. Talmadge, in Fon du Lac, Wisconsin. After a few days I accompanied the Governor to Philadelphia and New York, to aid in procuring the publication of the "Healing of the Nations," a book in which we took a great interest. My wife remained with the Governor's family, a distance of over one thousand miles from New York City. While in New York, one forenoon we made a social call upon Judge Edmunds at his parlors, then on Fifth Avenue, near Thirty-second street, and there met the Judge, his daughter Laura, and Dr. Dexter. While conversing upon the subject of spiritual communications, Miss Edmunds went into

a partial trance and described my wife as being present, standing by my side. Miss E. had never seen her before, but Gov. Talmadge pronounced her description correct. Miss Edmunds said Miss Bullard was anxious to talk with me, but as she could not do so without other parties hearing, she withdrew.

In a few days, by regular course or mail, I received a letter from my wife, stating that at the very time in question she was anxious to consult with me, and was told by her angel friends if she would consent, they would take her to me. She obeyed, and apparently traveled through the ether world, and, as she passed along, she met many old acquaintances who had been several years there; some happy and some in darkness. They all spoke to her as she passed hurriedly along, and in a few moments she was in my presence. As I had not the power to see or hear her, and she could only make herself known to the medium, she declined to converse with me upon the subject about which she was anxious. After my return she fully corroborated her experience upon that occasion, and gave me many interesting particulars, not important to relate, in regard to her conversations with the spirits with whom she conversed on that excursion.

As she passed to spirit-life in February, 1859, and has often returned since, I thought it might be important that such well-authenticated facts should be put upon record for the instruction of the public, and to excite further investigation as to the great powers of the mind or spirit while yet in the body. On other occasions, when I would return from a few days' absence, no matter how distant, she would frequently repeat to me conversations which I had held with persons miles distant from her, with perfect accuracy.

The public ask: What good to know that these things occur? When persons fully realize that their every act is open to the vision of their living friends, as well as to those on the other side of life, it can readily be imagined what the influence will be upon human conduct.—Journal of Man.

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L. BARNEY, EDITOR.

CINCINNATI - - NOVEMBER 24, 1888

At Two Dollars and a half per Year to Subscribers in the United States; Three Dollars to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

To Correspondents—Less length and more breadth, please.

John William Fletcher, the lecturer and writer, and J. W. Fletcher, of Cincinnati, are two distinct persons. We make this statement for the benefit of both parties.

An archer complained of his arrow because it did not hit the mark. "If you had directed me aright," said the arrow, "I should not have failed." We too often blame others when the fault is only in ourselves.

The following curious description of a missionary was given in New South Wales by a native: "He, white fellow, belong to Sunday, get up top o' waddy, pile long corrobora all about debbil-debbil, and wear shirt over trowel."

Margaret Kane Fox left Boston through the courtesy of strangers, who got her a free pass. She succeeded, while in Boston, in exposing the depth of human depravity. She has, by taking herself out of Spiritualism, done uncalculable good to the cause.

In 1720 a Latin Bible was valued at one hundred and fifty dollars, at a time when two arches of London bridge were built for less money; at a time, too, when the wages of a laborer were only three halfpence a day, and when it would have cost such a man fifteen years of labor to buy a bible, which, after all, being in Latin, he could not have read.

Spasmodic references to THE BETTER WAY by his papal highness of the *File-Us-Off* are sufficiently absurd to be contemptible, and sufficiently false to be suggested by the father of lies. But while he is lying about us, he may find time to let mediums alone for a short season.

The *File-Us-Off* professes to have received some rare news, anent the exposure of Mr. J. W. Fletcher, from its "subscriber in Cincinnati." As every point of fact touched upon in this pretense of special information in the Chicago sheet was published in the local newspapers eight days in advance of its appearance in the *File*, we feel about this subscriber as did Betsy Prig regarding the invisible Mrs. Harris, and, very respectfully, "don't believe there's no such a person." But the *File* did send one of its spies to Cincinnati two or three weeks ago, and it seems that he has ventured a guess. Well, guess again.

The regulation theologian has no idea that there are more things in heaven and earth than are dreamed of in his philosophy, and he never will have; hence the prevalent ignorance of occultism and cognate subjects. There is nothing gained to theology by shutting out the light of truth, but much lost to humanity; and it will not be endured to the same extent in the future as in the past. Dogma is rapidly losing its prestige before the advance of reason, and worm-eaten superstition is in disgrace. The time is propitious, and soon may it be proclaimed that "the darkness disappears."

ANSWER TO THREATS OF ARREST.

Those who talk about forcing spirit mediums to take out license should post themselves in the law relating to the subject. Here are the facts: Section 36 of House Bill No. 275, passed by the Ohio Legislature April 16, 1883, provides that a license on trades should be taken out in cities of the first grade of the first class, and in these trades were included, "astrologers, fortune-tellers, clairvoyants, mediums, seers," etc., who were required to "pay a license of three hundred dollars per annum." This looked bad for the medium, but on March 24, 1884, this section was amended and the word "medium" was struck out. Therefore mediums are not required to procure a license. See Ohio Laws, Vol. 81, page 71.

NATURAL GAS IN CINCINNATI.

Natural gas may be had to order in Cincinnati, or any town upon the Ohio river, with little trouble—not directly from the bowels of mother earth, but just as good and in more reliable supply. It is produced from the refuse of the coal mines, which is sold in this city at one dollar per ton, and the Globe Rolling Mill Company, on Front street, is using the product in their heating furnaces at a saving of fifty per cent. in the cost of fuel.

The gas is produced in a large furnace located about seventy-five feet to the rear of the heaters, and immediately adjoining the Company's coal yard. It is conducted in pipes properly arranged, and secures a quantity and degree of calorific to answer any demand. This is real progress. It utilizes waste material, and effects a saving sufficient in itself to insure a handsome dividend upon the stock of the corporation. And there is no danger of exhausting the supply, as in those localities where it comes direct from the ground.

Violent controversy weakens any cause which it subjects. This is a natural consequence. Spiritualism is the gospel of love, and its condition must be peace. Controversy is baneful. "Doth a fountain send forth at the same place sweet water and bitter?" The same mind can no more be dominated by two supreme and opposite principles than the same space can be occupied by two bodies. Spiritualism offers the largest charity. If you refuse to empty your heart of hate you cannot receive it. Let us illustrate: You have a casket filled with dirt. We offer to fill it for you with gold; but the casket is yours, and you must make the gift possible by emptying out the dirt. By refusing, you refuse to accept the gift by the rejection of the only condition which makes the gift possible. Controversy begets acrimony, and acrimony begets the spirit of a Spiritualist is the dirtiest kind of dirt. It must be carefully emptied out and the casket thoroughly cleansed. We glory in the fact that THE BETTER WAY never had controversy with, nor a bitter word or thought for, any Spiritualist in the great universe of God.

"Deal gently with us, ye who read:
Our largest hope is unfulfilled—
The promise still outruns the deed—
The tower but not the spire we build."

HELD CAPTIVE.

How like an imprisoned bird is Spiritualism! Teachers of humanity are gilding and adorning its cage, cleansing and sprinkling it with perfume, improving its drinking vessels, and calling us around it to gaze and see how beautiful the captive is, at the same time admonishing us to plume our wings just so,—not for flight, but that they may look decorous. Though one of delicate perception may detect something sweet and soothing in the poor bird's gentle note, and something cheering in its border melody, yet is there moaning in its music and lifelessness in its drooping wing, which distinguish it from its free and exulting mates of the woods and hills. Where is he who, with gentle but not timid hand, may soon unlock its prison-house and say: "Go forth, patient sufferer, and cheer all the world with thy free and joyous song? Warble it in the ear of the young and the happy, chant it melodiously at the window of the sufferer, till an answering strain is heard throughout the universe." Where is he or she who is able and willing to secure healthful freedom for the captive?

Spiritualists have to learn and teach that virtues are habits, with which belief has no connection. Virtues spring from actual knowledge of right and wrong. No theory of ethics can make a man virtuous, however, and nothing but the persistent practice of morality can make a person a desirable member of the community. Watch the habitual drunkard when he sinks into a doggerly to brutify himself, and you will understand that he knows as well as anybody that he is doing wrong. He understands what the consequences of his folly will be, but habit rules. And it rules quite as strongly in the opposite direction when early teaching by precept and example has been good and wholesome. Knowledge of immortality which comes through the phenomena of Spiritualism should induce all to whom it comes to immediately engage in the practice of those virtues which will fit them for eternal life, and when such practice becomes the rule instead of the exception, the caged bird will release itself and soar away to heaven.

That man who cannot live apart
From works on theology "must,"
I know the bl. od about his heart
Is dry as dust.

GLINTS OF LIGHT.

Confirmatory of the prime truths of Spiritualism there are incidents in all history which nothing but total blindness can fail to read. We may go back through the dim centuries of the past, ten thousand, twenty thousand, aye, fifty thousand years, to the waters of the Oxus and the lands of the Hindu koosh mountains, and find in their records, legends, traditions and philosophy, those convulsions of thought which proceed only from agitation of the spirit, and which were at once the fire in the burning bush, the brazen serpent in the wilderness, the startling phenomena on the mount of transfiguration, and Siegfried's tarn-kappe in the Nibelungen-Lied.

It is not necessary to be mystified. Spiritualism is nature, and nature's voice is readily understood—not in sickly phantasies and uncertain phenomena, but in the stanchness of truth. After illustrating its progress, history plainly points out the rationale of this idea to the philosophic inquirer, and celebrates its results with ever increasing enthusiasm.

What is history? Principally that which men know; not principally that which they read. We profess to have records of events which transpired six thousand years ago, and, but for the destruction of the Alexandrian Library by Omar, these professions might cover a much longer period, although it is well known that in the early days of ancient Greece the art of writing was unknown, and that their history was transmitted to Herodotus and Thucydides by tradition. They had no chronology, and counted the lapse of time by driving a peg, at the beginning of each year, into a column of the temple of Olympia. A very ancient Greek was little better than a numskull, according to the means of judging him now extant, and

with all his gods and goddesses, his Spiritualism was a very uncertain quantity, but the germ of it was there. They could show just outside the gates of Thebes the place where those dragons' teeth were sown which sprang up armed men. It is recorded that at Trezene there grew a myrtle, the leaves of which were strangely pierced as a monument of the despair of Phædra, who, being unable to cure herself of her incestuous love or to look upon it without horror, desired that everything around her should sympathize with her pain. In the same locality, a club of olive-wood, planted by Hercules, became an olive tree covered with flowers and fruits. In a similar way the staff of St. Polycarp became a cherry tree at Smyrna, and, according to Romish authority, flourishes to this day!

These things, in their symbolic aspect, are only crumbs to prove that somewhere there was spiritual food for man whenever he was far enough advanced to assimilate and digest it, but progress was slow through Grecian ignorance and belief in the supernatural. To-day the advance is not remarkably rapid, but, considering the myriad impediments to the progress of truth, it is full of encouragement. The majority of mankind are not yet willing to admit that they are very much more than lumps of clay with the power of motion; but some have been animated by the breath of fire from the eternal altars, and godlike attributes are developed in their souls, and upon them is the divine signet. They are the leaven which shall eventually raise humanity to its best possibilities, if it is raised at all. But all the intense longings, all the splendid visions that spring up in the soul or that can be produced by voluntary power, will exercise no influence for good in the world, unless they be wrought upon a clear design and are built up into a suitable structure. Even thoughts themselves, however lofty or profound, must have intelligible form, else they are of no value to mankind. The spirit of philosophy may comprehend the abstractions and the germinating ideas as they exist in the work-shops of the brain; but even this practiced intelligence understands the things better when they have acquired some definite shape, visible within if not without; while for the use and benefit of mankind at large no labor is available unless it has intelligible form. Otherwise it is not adapted to the ordinary comprehension, nor is it capable of assimilation by the popular mind. Says Flammarion: "Spiritualism is the power which built the pyramids." Very likely; but, comparatively, that was an infinitesimally small achievement; for Spiritualism is the power which built the universe. We are finding this out with a good deal of certainty, and the investigation is worth pursuing.

The Sabines and the Tuscans were long before the Greeks. What nations were before them? From what period does man date? Geology proves from more than 350,000 years in the dim past, and possibly from millions of years. What do we know of his history, of his former culture, of ancient Spiritualism and refinement? There may have been an age of light and progress three hundred centuries ago, and possibly it was dimmed by blood-thirsty dogma, just as this age would be were the dogmatists sufficiently powerful.

"The future hides in it
Gladness and sorrow;
We press still through—
Naught that abides in it
Daunting us—onward!"

THE O. V. S. M. A.

These initials are significant, and the subject to which they point is deserving of immediate and continued regard. Therefore we bespeak a few minutes' attention from the courteous reader.

Preliminary organization of "The Ohio Valley Spiritualist Missionary Association" was effected in this city in April of the present year. Recently it was legally incorporated. Its object is declared to be "the inculcation of the doctrine and promotion of the principles of Spiritualism in its moral and religious aspects, by the employment of missionaries through whose powers and labors the demonstration of a life beyond the grave may be manifested in the most unquestionable manner."

This is a comprehensive design for work in a field which is practically exhaustless, where the harvest is ripe and the laborers are few, and where the most faithful work will elicit the strongest opposition from those who, like the Pharisees of old, profess to obey better things than the admonitions of the Ever-Living Spirit. It reminds one of that early revolution which began at Bethabara eighteen hundred and fifty-eight years ago, when John, the Baptist, declared himself "The voice of one crying in the wilderness, Make straight the way of the Lord;" and of that other revolution known as the Reformation, which in the sixteenth century agitated all Europe, and broke the horrid theological shackles in which men's minds were fettered.

The object of this Association is in the same line of work, with better knowledge of the needs of humanity than were possessed by John and Luther, and more conclusive demonstration of the truth its missionaries will proclaim. In a word, no truth can be more conclusively presented than the demonstration of life beyond the mortal state, in the phenomena of Spiritualism, and it is already firmly grounded in the minds of twenty million thinkers

and reasoners. Hence knowledge of immortality is wide spread, and the apostles of such an evangel should be welcomed wherever they go to proclaim these glad tidings. They will proclaim that which Christians universally profess to believe, but of which they refuse to receive proof; and, strange to say, their principal opposition will come from these same Christians! From Christians who tell us they know that Jesus of Nazareth materialized to the Magdalene and the holy women on the third day following the tragedy of Calvary! But our argument is with the friends of humanity.

The Association is already at work, and it invites the co-operation of all Spiritualists in the Ohio Valley to make its work effective. Missionaries have not been sent out, for the good reason that funds are not in hand to pay them, but meanwhile family and neighborhood circles are being organized, and these will form the nucleus for more extended labor. Funds accrue from membership fees only, which, at one dollar per year, are slow in accumulating, but if every Spiritualist in the Ohio valley would join at once, without standing upon the order of joining, there would be no lack of the "sinews of war," and no dearth of good missionaries. The Association has just issued, in neat pamphlet form, its constitution and rules for conducting spirit circles, a copy of which will be mailed free to all inquirers who apply for same to the Secretary; and we feel sure that after the information in this little book is generally disseminated there will be no lack of members. It is a good plan to send on the dollar at the time the book is ordered. No better investment of this amount can possibly be made.

There is one more consideration: the time is opportune. Organized opposition to the truth is now aggressive and impetuous. It has assumed the proportions of a crusade, and is not only equipped with orators and ready cash, but has its spies, its corruption fund, its corps of renegades, and its heavy villians who simulate mediumship in order to furnish out all the details of a sensational "exposure." In its ranks it arrays so-called respectability, composed of modern Pharisees and Esenes, who place public opinion above truth, and thus the timid inquirer is awed to silence or concealment. These abuses demand reform, and, in great measure, the public mind is in condition to second the demand. Under proper encouragement truth will soon come to her own, for she is the only power which can effectively disenfranchise man humanity reach its noblest thrift.

Full information regarding "The Ohio Valley Spiritualist Missionary Association" may be had by addressing C. C. Stowell, Secretary, at the office of THE BETTER WAY.

"We are builders, and each one
Should cut and carve as best he can.
Every life is but a stone,
Every one shall have his own,
Make or mar that every man."

WEDDING BELLS.

People are not marrying as rapidly as they would if they understood their duty more clearly. Most people lack the necessary training for the heart should be instructed with quite as much care as the intellect; but thousands of the proper metal may receive training and experience at one and the same time.

Those who look upon marriage as a humdrum, every day affair will do well to give it the go-by till they acquire some of the more important lessons of mortal life. What greater thing is there for two human souls than to feel that they are joined for all time—to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent, unspoken memories at the moment of the last parting? Although wedding bells are supposed to ring only hilarious notes, all these considerations must be taken into account.

At Milwaukee, Wis., on Sunday, 4th inst., our good friend, Charles K. Christian, Esq., was united in marriage with Miss Julia E. Clapper, and they are now "at home" to their friends in Cincinnati. We trust that in this union they may find peace and happiness for many years.

Mrs. J. E. Clapper, who formerly resided at Chilton, and afterwards at Appleton, and who has been spending some time in Illinois, was married on Sunday last, November 4th, to Mr. Charles K. Christian, formerly of Sheboygan, but recently of Knoxville, Tennessee. The ceremony was performed by Rev. E. G. Udyke at the home of Mr. Christian's sister, Mrs. F. C. John, corner of Ninth and State streets, who gave the newly married couple a pleasant wedding. Mr. and Mrs. Christian will make their home in Cincinnati. They are now visiting in various portions of Wisconsin. Mr. Christian has numerous friends at his old home at Chilton and elsewhere, all of whom will rejoice to read the news contained in this item, and all will join the Sunday Telegraph in wishing her and her respected husband many years of married life.—Sunday Telegraph, Milwaukee.

Mr. and Mrs. Christian arrived in this city on Tuesday, and are now guests of Mrs. Christian's brother, Geo. D. Breed, Esq. The groom in the early days of Chilton, was a resident here, and was engaged in the mercantile business. The Times joins in congratulations.—[Chilton (Wis.) Times.]

The holding of women to the highest rule and code of honor and morality by men, while they live and practice the very opposite, is due to the sum of all baseness and injustice to require of others a better, truer standard of living, than one can render in return, and this kind of self-respect is no compliment or grace to men; it is their shame and disgrace.

LITTLE ROCK, ARK.

Mrs. Helen Marr Wood writes of the cheerful prospects of the Spiritualist Society at Little Rock. It has started out for practical work with a membership of forty-two, all thoroughly in earnest, and there is fair prospect of large accessions. Of course there is opposition from those cut-and-dried saints who calmly repose upon the promises of orthodoxy, and perform all their duties to God by fighting the devil one day in seven. The reverend gentleman who collects his salary from the congregation of the Second Baptist Church at Little Rock, denounced the formation of this Spiritualist Society from his pulpit, and told his hearers that in this organization the devil had been let loose to devour whomsoever he might wish to destroy, and that it would ruin the morals of the people!

Many church members have already found the gentleman's words untrue, and have united themselves with the Society, and there is good prospect here for a larger congregation of Spiritualists than now attends the ministrations of any orthodox clergyman at Little Rock. Persecution is the most fruitful seed of Spiritualist progress, as is demonstrated to-day in every considerable city of the country.

This report and other information from Little Rock lead us to infer that B. J. Bartlett, Esq., Dr. Bull, Messrs. Woolford and Sourman and Mrs. Wood, were the leaders in this new organization, and, as they are persons of influence and high standing, a goodly support will at once rally to their standard. They are thinkers and workers, and people will not only hear them for their cause, but for the intelligent energy with which they push its interests and advocate its broadening and grandly enlightening truths.

Mrs. Wood asks: "What is the deeper significance of the term 'disembodied spirits'?" Henry VIII. is a favorite spirit with me, and his sweet little medium, Miss Helen Marr Campbell, is a special favorite with all readers of THE BETTER WAY in this city. I liked King Henry's definition of Reincarnation so well that I think he can tell us about disembodied spirits in a more intelligible way than any spirit who visits this plane of life." Very likely King Henry will be heard from on this subject.

Mrs. Wood is herself a medium in high repute, and will furnish messages from time to time for publication in THE BETTER WAY. Doubtless we can also depend upon her for frequent reports of the progress of Spiritualism at Little Rock.

Criticism and Queries.

To the Editor of The Better Way.

Believing that the editor of a Spiritualist paper ought to be informed by a majority of his patrons of the trending of their minds on important subjects treated in the columns of such paper; therefore, I, for one, must say that I regret that you felt obliged to stop the controversy on Christian Spiritualism in the columns of THE BETTER WAY, not that I have any sympathy with Christianity—believing it to have been a curse and not a blessing to humanity; but that those of your readers who, having started in the path of progress and freedom, are halted by the rock of Christianity, can pass it by more easily after reading the letter of that Christian lady which shows the depth of argument and spirit upon which that myth, and worse than myth, is founded. I say worse than myth, because, first—it is a Christian obligation to obey their God by drinking wine often. This is the great cause why drunkards and brothels abound in Christendom. Second—their God led his followers into fields not their own, where they stole corn. Third—gave them examples of cursing a tree and their fellow-men, if their fruits were not yielded to them. Fourth—justified those Christian bank clerks who flee to Canada after forgery and embezzlement, etc., etc. He also revived that old heathenish notion now held in its purity by the Fijians, that a teacher sent from God must at last have his flesh and blood swallowed by his followers in order that they may receive the full benefit of his mission. But, worse than that, the Christian God followed the later Bacchanalian reform, substituting the blood of the grapevine and bread soaked in the intoxicating cup, in place of human blood and flesh.

Now I propose to offer a few questions to the thinkers and writers, to be discussed in the columns of THE BETTER WAY.

1. Is there a possible God-service other and separate from serving humanity?
2. Is there a God that can smile, be pleased, and approve any act or conduct of human beings?
3. Is there a God that can be displeased or angry, or wrathful, by being verbally cursed, or by wicked conduct of human beings?

Good reasons are required for evidence pro or con. Yours, Fraternally,

M. S. PECK.

Pawtucket, R. I., November, 1888.
(REMARKS.—Above is an honest, unimpassioned criticism, and, from the standpoint of the writer, undoubtedly just. There was a loud call for us to cease the wordy tumult upon Christian Spiritualism when some of our well-meaning but misjudging correspondents began a fierce personal warfare upon each other, and dropped argument to leave their hands free for hair-pulling. We could not object to Christianity on the meek and lowly plane until fist-cuffs were introduced as a side show, and threatened to monopolize the whole business. Then we called a halt. But we have no objection to truth from any source, even from Christianity, if it can produce such a jewel. Give us facts, not personalities, in reply to brother Peck.—ED. B. W.)

A "Wedge" in Trousers.

Fashionable young men are now to be made happy by the biggest news of all. It is likely, though not quite settled, that fashion will let them wear their trousers embroidered this winter. Not all trousers, nor all embroidered, like an old-fashioned waistcoat, but evening dress trousers will be decorated down the sides with rich black silk embroidery worked on a broad stripe of the best black piece silk. Here, perhaps, is the entering wedge at last.—[Baptist Recorder.]

A Pleasant Visit.

To the Editor of The Better Way.

It is not often that my lecture engagements are more than a passing from one point to another, a making a bow before the audience and a hurrying on to another place; or else, happiest of all, home returning; but I have tarried longer here in Wilimantle than usual, and, indeed, passed many pleasant hours in talking with my new found friends. The spiritual movement here is not asleep, nor yet quite as wide awake as it really ought to be, yet much good work has been done for the cause of truth in the past and will doubtless be done in the future by the faithful few, who, Sunday after Sunday, continue the good fight in the little Spiritualist church now known as Excelsior Hall. This place of meeting was founded, I believe, by Calvin Hall, who was as earnest and uncompromising a Spiritualist and as brave and true a man as ever lived. We realized this truth enough to support it in a proper and substantial manner, and he really founded three churches, one in Somers; one in Stafford, and the other here; and they are so established that nothing can ever change them from the purpose intended. When he died he left a goodly sum to the State Spiritualist Association; but the heirs whom he had previously "satisfied" (as if such a thing was possible) the moment he was dead, entered a protest before the courts of law, contending because he had not given them everything that he was not sane enough to give anyone else even a part of his hard earned money. After much litigation, however, the heirs and the Spiritualists "settled," and so the affair ended so far as this life is concerned. He must, I am sure, look down with much satisfaction upon the result of his life work, having left a record that many a wealthy Spiritualist would do well to follow. On Sunday morning I attended divine service at the Congregationalist church, with my host, Mr. H. N. Bill, who was for many years an earnest Christian, but who long ago got his eyes open, and is now a firm supporter of our little church. We took our seat in the dimly lighted sanctuary, and listened to the fine music which filled the great church with a flood of melody. The minister is native of Erin's Isle, and, being just settled, he is very anxious to make a success. He is of the old school, having succeeded in ousting a more liberal man, who was too large for the place, is now naturally jubilant.

After the music he attempted to preach a sermonette to the children, which, I make bold to say, was so simple that even the children must have felt humiliated to have their intellects so measured. He expressed great delight because he had just received a present of a revised edition of the bible, from which, unless there was some objection, he proposed to read in the future; no one objected, so the show went on. It appears that it was Communion Sunday, and at this juncture the side door opened and an old gray haired deacon slowly walked in, as if he was the royal headman leading some poor, innocent victim to the scaffold. Close at his heels was a little woman in black bearing in her arms a young infant. They stopped before the communion table and the minister, tossing the child in her arms, kept looking toward the audience, scowling and bobbing his head first one side and then the other. It seems that the father of the child did not know enough to take his place by his wife's side, and she was, by her gesticulations, trying to call him to the altar. After he arrived, the minister took the babe on his arm and said in deep sepulchral tones: "Alexander Todd, I baptize thee in the name, etc." As he finished he spat water on the water on the child's face, whereupon Alexander began to kick and scream, and was carried howling from the church by the terrified mother, closely followed by the deacon. Some more music followed, and then the bread and wine were passed and tasted, and, after more praying, singing and reading, we filed out into the cold November air, which was warm in comparison with that divine love that exalts and glorifies itself in damning his own children. My friend remarked that he could scarcely realize that he ever could have participated in such absurdity. So do we. The change of ideas leave behind us much that at some time in our life must have been valuable. I suppose the people must believe what they hear, but it is only by remembering what Darwin once so aptly said: "The science has nothing to do with theological belief," that one can possibly understand there, but it is ignorance, ignorance everywhere. Whenever I get tired of my spiritual, and disatisfied and discouraged, I go for half a day to the evangelical church and that reconciles me to almost anything I am also reminded here on all sides of Mr. Daniel Home, who made the home of my present host and hostess his, and who really developed in part under their roof. They tell of many remarkable experiences that occurred through "Dad's" he is familiarly called, and how, in the beginning of his mediumship, his mother would say, "My son, be truthful for you are one way to become the incarnation of prince a man who would correct that statement has proved to be His body sleeps now in a foreign land, but we have many times since my stay here been assured of his presence.

N. Frank White, Dr. Fred Willis and Lyman C. Howe all close a great and good work here, and are remembered on all sides for many sweet and kindly traits of character. The Society now is beginning its autumn and winter work. Mr. F. Bill is the President; Mr. Clark is Secretary, while Dr. Dumont Kingdon, one of the trustees, is also an active worker. A good choir furnishes the music, and pleasant faces greet the speaker. My engagement closed, I am just about returning to Boston, and I take this way of assuring Mr. and Mrs. Bill and their daughter, and the many other friends how much I have enjoyed a pleasant visit with pleasant people.

J. WM. FLETCHER.
Wilimantle, Conn., Nov. 12, 1888.

Written for The Better Way.

Self Improvement.
How often do we see individuals who are determined, or seemingly so, to work evil against others; and these unjust ones of darkness generally succeed in their wicked designs. Why is it? Because those individuals develop a determined and indomitable will-power which knows no such word as fail, and which will succeed in spite of all obstacles. But the spiritually good embraces and over-reaches all things; consequently, even though evil may seem to predominate for a time, wherever human endeavor is made to develop and accomplish good, ultimate success must be the result, and the time will come when those who are putting forth feeble efforts toward the domain of goodness will find their strength increasing, their will-force developing and unfolding, and themselves growing stronger, until they eventually become so powerful that they will be enabled to achieve that success which they so ardently desire. Therefore those who are bound by earthly conditions, who cannot reach out as they would toward the highest and best in life, but whose aspirations are true and good, will ultimately arrive at that condition of being, that stage of spiritual unfoldment where they will be able to live in constant communion with the good and true, and be able to exert such an influence upon those around them as will assist others up to the same plane of development.

If every one would set their own houses in order, reform their own conduct, purify their own thoughts, improve their own actions, sanctify their own words, then they would become burning and shining lights wherever they went, and the light and heat proceeding from the candles lighted on the divine candlesticks of their truly spiritualized characters would warm and enlighten others whithersoever they wended their way. If every individual would turn attention to his or her moral and mental improvement, realizing that only by so doing anyone can be a blessing and benefactor of mankind, people would bring themselves into a condition in which they could not do otherwise than help, bless and benefit mankind. If we all set to work to mind our own business and accomplish our own culture in the right spirit, we would never be selfish, never egotistical, never imagine ourselves of more importance than others; we should be moved by no feeling of pride, fancy, vaingloriousness or desire to excel so as to outrival the rest of mankind, but what we should do and what we should feel would be this: That God has given each one his own body and mind to keep in right condition, and that the Garden of Eden we have to dress and keep in order is our own nature, not the nature of somebody else; that the trees which we have to prune are those which grow in our own being, and the flowers which we have to cultivate are the graces which can adorn our own individual spirit. When we thus make our lives more beautiful, what a very easy thing it is to reform others.

You can bring the kingdom of heaven into the world by developing it within yourself. If each individual were to feel intensely that his own culture and improvement means the culture and improvement of mankind, so far as he individually can bring it about, they would banish forever all selfish hopes of heaven and all superstitious fears of hell; all thought of personal reward and all dread of personal punishment, for the truly great and glorious spirit is one who forgets self in humanity, who never looks forward to a heaven for his own delectation, though he finds one when he does not seek it; he never thinks of avoiding hell for himself, but by always seeking to bless mankind finds that there is no hell for those who live in the love of truth and the practice of goodness. If we eliminate from all religious teachings and from all moral education, the terrible mean and contemptible impetus that we shall be rewarded if we do good and punished if we do evil, though that this is so in an abstract truth and certainly a fact in the universe, we are quite incapable of doing good when we are actuated by selfish motives, as the very first principle of goodness is unselfishness; as there is no goodness whatever in trying to make a cozy corner in the kingdom of heaven for one's self as such endeavor is only an evidence of self-interest, persons cannot really do good in the spirit or motive when they are only trying to get to heaven because they think it will be a nicer place to live than hell. They cannot prepare themselves for that joy and blessedness which follows upon a noble life, unless they live a noble life, and there can be no nobility in a life that does not freely give itself away in love to bless and benefit mankind. Thus in moral education, in true spiritual culture we strike the key-note at the point where the individual sees in himself a means of blessing mankind, and loves himself only so far as this, and cultivates himself only to this end; that he perceives that as he becomes cultured his neighbor's interest is promoted and truth divine more fully proclaimed and circulated he aims at his own improvement as an instrument in universal beneficence.

It is true that man is a creature of circumstances; he owes all that he is, largely, to the conditions surrounding him; but we believe that man has within him a power or spiritual force which will enable him, to an extent, to overcome adverse conditions and make himself those which are more favorable to his advancement. Now it happens that we frequently meet with people who seem to be merely negative, passive

creatures, incapable of exercising a proper degree of energy. These individuals never make a success of life; they are never ahead of their fellows, always in the rear, and generally becoming their unfortunate fate. We contend that it is possible for every intelligent man or woman to cultivate or increase his or her energy. The more we use any power we possess, the more we practice any virtue, the greater we find its quality and availability. We realize that "practice makes perfect," and it is true regarding the exercise of our energy, our will-force, just as really as it is applicable to any other occupation in life. It behaves parents and guardians, as well as daily instructors of young people, to pay close attention to this subject. If we find certain of our young people deficient in moral force or in mental energy, it is our duty to seek, by every means possible, to inspire those pupils with an understanding of their deficiency, and exert them to develop their powers in that direction. The man who puts his whole soul into whatever occupation he undertakes, into whatever purpose he has in view, will be the man to succeed always, and if we inspire our young folks with this idea, if we stimulate them in this direction, we will find a less number of passive, negative individuals who look upon life as a failure rather than a success. It is true, nevertheless, that there are many weary, unfortunate persons who, however hard they seem to apply themselves to their duties in life, cannot gain much headway; other circumstances than those which they themselves frame press upon them; the parties who are associated with them bring such an overpowering influence as to seem to crowd them struggling ones out of the true path way of success; yet every soul who faithfully tries to do his duty to the best of his ability, seeking to overcome all indolence by application, by industry, will find in the future that his life has been a glorious success, even though his material surroundings and the results of his material life have not appeared to be so grand from an eternal standpoint.

The mission of Spiritualism is to demonstrate that this is a beautiful world. The church has had dominion of the human mind for centuries, and has endeavored to impress upon man that he can be good, bad or indifferent; that this world is a vale of tears, and no real happiness can be had until the hereafter. But Spiritualism says if we are good and wise the kingdom of heaven can be built right here at once. An individual who strives to do right because it is right, and who endeavors to live in obedience to the laws of being, will attract to himself good spirits who will delight to guide and teach him. These spirits, at all times, intend to guide that individual aright, and will invariably do so, unless some counter influence intervenes. The condition in mortals that causes spirits the greatest pleasure is one of peace and satisfaction, which has arisen from the fact that the individual has done right as far as he possibly could; that he has endeavored to live purely, to do by his neighbor as he would be done by, and in other ways to live by the golden rules of life, which are those of correct deportment. Any one on earth who desires to gratify a spirit friend will certainly see to it that his aspirations are of a high character; that he seeks to be useful to himself and to others; and that he endeavors to throw around himself a cheerful influence; that he will bring every heart with which he comes in contact.

It behoves every one to so live that his motives, deeds, and even thoughts, will be such a high and pure character that they cannot fail to bless himself as well as his fellows, and imprint the record of a useful and beautiful life upon his spirit, so that when he passes to the world beyond he will be surrounded by beautiful conditions, and on reading the history of his past will know that the world has been made better because of his life. Ever strive to live purely and righteously; that is, always live up to the highest standard of right implanted in the human soul. By doing this the spiritual faculties of the soul will unfold and grow until they put forth new power and thought, and the man of religion may become not only an example of right living to others, but a pure soul, who will draw from the angel world invisible teachers and helpers to guide him on.

A. H. NICHOLAS.

Mr. Hodge Answered.

To the Editor of The Better Way.

Your correspondent, Will. C. Hodge, thinks it "passing strange" that any one should seek for knowledge in "the dead past." His question is quite as pertinent to any other source of knowledge as it is to spirit communion. Why should the astronomer or the geologist consult the observations and opinions of the past? Novices in any branch of knowledge so exaggerate the importance of the little they know that it all the time requires the experience and knowledge of the past to check and give solidity to the crude vagaries of the present. But why the "dead" past? Surely a Spiritualist does not need to be told that the past is more surely alive than the present.

The infant present just waking out of the ignorance and inexperience of embryo life cannot, by any possibility, throw off the stronger and more mature vitality of the past, which is ever around and within us.

If spirit communion teaches anything, it teaches the progression of mankind as a whole, through the constant labors of numerous bright intelligent spirits, ministers or angels of the Father of spirits, who use the mediumship of mortals to communicate new and great truths to mankind as fast as they are able to receive them. It is not too much to say, that no man of the past who has made himself publicly known has done so of himself alone, but has, in all cases, been directly or indirectly the agent of God the Father in advancing some specific work; and that, too, even if while he preached the truth to others, he himself had failed to attain an insight into what he taught, or if while he did God's work he did much of his own will, which was a source of future repentance.

There is nothing more instructive, in this connection, than Ignatius Donnelly's discovery of the great cryptogram in Shakespeare, coupled with the great discovery of Dr. Mahan, of the mystic numbers running all through the common translation of the Bible.

Without a shadow of doubt, in my mind, some great spirit or spirits used Shakespeare and Bacon's in the plays that bear the former name, and have for two hundred years been the wonder of the world as well as its instructor. And the same spirit, or others like them in power and brightness, used the translators of the Bible to weave into that wonderful book the mystic numbers, that in the future, when the fulness of time had come, they might, in each case, be discovered as the evidence of the high origin of both books. The mortals used as media in both cases, have often been conversed with, and are confessedly totally incompetent to produce the work of which they, among most men, have the credit.

This fact explains what is often a stumbling block to the minds of many, viz.: the very ordinary composition of those who in earth life excited the admiration of mankind. They were media and wrote under the influence of spirits, far better writers than themselves.

It is, perhaps, a very satisfactory condition of Spiritualism to some, that any one who chooses can enunciate any theory or belief entertained in his or her own mind, and declare that it is the teaching of Spiritualism. And in one sense he would doubtless be correct because his ideas, whatsoever they were, came from some spirit.

But it is not so with Christianity, since Christ himself and his apostles have left a sufficient synopsis of Christ's teaching; not absolutely free from some mixture of matters of doubtful authority, but sufficiently so to satisfy any earnest inquirer whose only aim is to learn what Christ did teach. Your correspondent is sadly "out" in his history when he makes any comparison between Christ and Confucius. Napoleon Bonaparte rightly said, "Between Christ and whoever else in the world there is no possible term of comparison." Christ doubtless repeated, in conversation, many aphorisms already in the world, just as Confucius or any other teacher would; but sinless, compassionate, wise, and unassailable until his own time. Christ stands, confessed by all good men, as absolutely peerless among men. The proof of his being, in a peculiar sense, the Son of God, with power to govern the world, is for those who, in love with his perfections, desire his control. It is for those to see him who desire to see him, and who would recognize him by his works and words, if they did see him. Multitudes go into the spirit world expecting to see the Christ of priestcraft, and not the Jesus of Nazareth. They expect to see a spirit loaded with honors such as the world would esteem, and are not prepared to recognize as their Lord and master, "One like unto the son of man," as known among men in earth life.

REUEL KEITH.

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MISS M. T. SHELHAMER.

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Sometime and Somewhere.

Somewhere the birds are singing
Of love, in their innocent gleam;
Somewhere they'll come back again,
And sing their sweet songs to me.

Sometimes the day seems so dreary,
And the sky has all turned gray;
But, somewhere, the sun is shining
And chasing the shadows away.

Sometimes a face is deceiving;
For with smiles it is always bright;
But, somewhere, way down in the bottom,
We find that all joy, forever,
Has fled from our life, away.

Sometimes, when a dear one is taken,
And we catch the last glimpse of his face,
We think that all joy, forever,
Has fled from our life, away.

But, sometime, the clouds will be parted,
The sun will shine through the gloom;
And, somewhere, our dear Lord and Savior,
For our world-weary soul will find room.

Sometime our feet will grow weary
With treading life's thorny way;
Somewhere we'll find rest for the weary,
At the close of a long, long day.

Sometime we will rest forever,
Free from all sorrow and strife;
Sometime our eyes will open
Into a purer, better life.

Sometime our feet will wander
O'er streets that are paved with gold;
Then, somewhere, we'll find our dear one
Safe in our dear Christ's fold.

Let us look upward and onward,
For, sometime, a clear day will come;
And the sun will shine all the brighter,
After the clouds and the storm.

Transcribed for The Better Way.

The Triumph of Alchemy.

Gold made at nominal cost. How millionaires feather their nests.

Last Sunday I listened to a wonderful tale of life-long deceit from the lips of the deceiver. The story was given in so disjointed and incoherent a manner, owing to the deplorable condition of the relator, that I can best tell it in my own language.

Forty years ago two brothers named Reynard had revealed to them a process for the conversion of the grosser elements into pure gold—the great dream of the alchemists. At the time the brothers were young, and sadly under the influence of an older and very mercenary brother, who decided to put the process to practical use. He retired to a secluded cave under the hillside, and soon had his furnace in successful operation. At very slight cost, immense quantities of gold were produced in a very short time.

At this stage of success a difficulty loomed up. How could such large quantities of the precious metal be offered without giving some reason for its sudden appearance? The truth, of course, must not be divulged. Here the great law of coincidences played an important part. California had just been acquired by the Mexican war. What better device than to utilize a slice of the fabulously rich domain of the Incas to delude the public into the belief that that land was the source of the impending avalanche of gold?

Their plans were immediately laid; and, before the American people had fully realized the value of the great territorial acquisition, the two younger brothers had gone out with a large quantity of the manufactured gold, in dust and nuggets, to secrete in the gulches of the Sacramento Valley.

While this was being done, an express company was in process of organization, as a necessary go-between in the effort to hoodwink the public. As the gold was to flow like water here, and the supposed mines were to be so far away, the name selected was "The Wells, Fargo & Co.'s Express." The blind public has never yet perceived the mingled humor and audacity evinced by the adoption of this title. Let it pass as a coincidence.

The express company was to receipt for the gold in California and make deliveries in New York—the gold itself never leaving the Pacific Coast; but, instead, was to be turned over to the Reynard brothers in California to be used in salting more gulches. The express company, of course, became a monopoly, as no other express could have such facilities for delivering goods three thousand miles away without carrying them.

As their scheme developed its proportions, it was feared the limited means of transportation might finally result in a discovery of their plans. Immense sums had already been realized, and it was difficult for all interested to satisfactorily account for their almost fabulous fortunes. A continental railroad would meet both these difficulties at once. The railroad would furnish the facilities for transportation, and its successful management would account for the large incomes of the gold clique.

You all know the history of the Pacific Railroad and the fortunes supposed to have been derived from them. For the first time the fact is now made public that the Big Four—nobles of Nob Hill—only used their connection with those roads to hide the real source of their wealth—the gold factory near New York. Was it a coincidence that the roads these men controlled—the Central and the Southern Pacific—were successful; and that poor Villard, of the Northern Pacific, sank his fortune in a similar venture, only because he had no gold factory behind his road?

The robbery of the government of a few millions was not because the clique could not have easier made the gold, but because they were already putting out all the gold they dared; and, coveting the money laid carelessly within their grasp, they laid hands upon it. It was merely an evidence of how bold they were getting—a boldness that presaged an early disaster. Forty years of such success was phenomenal, and naturally made the clique careless. The Reynard brothers had continued faithfully to "salt" the mines and draw their dividends, but at last they neglected this important duty. The mines at once began to fail and now barely pay the expense of working over the tailings and overlooked spillings of the Reynards. Many do not know of this falling off, as the flow of gold from the factory is still kept up. But those who have watched these things closely will recognize the truth of all the points as they are presented.

Thus the great American public have lived for these forty years in blissful ignorance of the deception practiced upon them. According to the confession, no less than \$500,000,000 miners were engaged in scraping together the dust these two men had so industriously and secretly sown broadcast

for those millions to gather up. In scraping the gulches of an auriferous region it may seem strange that none even by chance should have uncovered a natural deposit of gold. Nothing is stranger than truth. Reynard was there first with a corner on gold. And has he not put an end to the whole industry by refraining from his occupation of "salting" mines? When Reynard left the Wild West (where whisky soaks through a man without hurting his manhood), and settled down to enjoy himself and his fortune, he met the usual fate. He was spoiled by civilization. Between drink and er—prayer—he soon made a wreck of himself and his gold, of which, by the way, he never received a fair allotment. He was sent to the reformatory—it was useless. The same old, old story was repeated. Drunken and disorderly he was approaching the end.

After roaming the streets for years in search of some one that would listen to his maudlin story he sank into the very slums. Fatally weak were the clique that they did not keep their eye on him then.

One day a celebrated dentist, of New York, picked him from the gutter; thawed him out and found through him a chance to make himself famous and gain a consequent increase of practice. But here comes the strangest and only improbable part of the story. The dentist, instead of possessing the faculty—usual among the profession—of recognizing a good thing when they see it, failed to connect with the syndicate and thus extort the share, which, with his knowledge and intelligence would have been readily accorded him.

Whatever his motive, he determined, instead, to explode the whole business; and has done so. Of so much importance did he consider an immediate and wide spread knowledge of the truth, that he hired the Academy of Music and gathered thousands within its walls to hear Reynard's verbal confession and listen to the confirmatory averments of three most eminent doctors of the Metropolis. Reynard showed how the gold could be produced and the scientific men vouched for the fact that he so produced it; and, in fact, a rich mound nearly six feet high occupied a prominent position upon the stage throughout the evening.

In its crude state it was not very brilliant to look upon but may have been as valuable as another accumulation—principally of silver dollars—that the audience had contributed at the box office, "Two Richmonds in the field."

We are warned to prepare for a crash. Let it come. With our idol shattered what's the use of living, anyhow.

Good bye, Eldorado. We can only weep o'er your glorious memory.

Electricity; or Scudding Before the Storm.

By Thomas Paine, through the Mediumship of R. S. Woolford, of Little Rock, Ark.

Electricity is not life any more than steam is life; one is guided by the hand of an angel, the other by man. We do not suspect anything about electricity or molecular motion, for they are neither the beginning nor the end of life. In the study of nature's forces the finite mind is too apt to mistake materialized effects for the greater soul realities directing. What we term supernatural is but the workings of an unknown law over a known or natural law. Electricity is the effect of a combination of other elements. In the vicinity of earth its materialized expression is that of a purifier—it destroys the myriad lesser forms that thereby the greater may survive for a time. In man it is always present, both as a consuming fire and as a servant to other forces—magnetism and nerve fluid. It burns up the rubbish of his system, and is also used by the indwelling soul as motor-power to express its wishes to other portions of the body; and in man's nervous structure we find its communicating wires, the nerve fluid of which constantly holds it in check and regulates its destructive tendency. The man possessed of a superabundance of nerve fluid could stand an electrical shock that would send his high-strung brother to the wall. The application of electricity to all sluggish, fatty, gouty and gummy, nervous and declining people need the gentle flow of animal magnetism, which really is the great life force of nature, which is always encountered and noted wherever there is a living soul, no matter in what form that soul or its subdivision may be encased for a time.

The magnetic waves proceeding from the quickening pulsations of even one creative angel would sustain this planet in all its relations to others, as well as the varied manifestations of life thereon. Such an angel could tell you in an instant the age of any planet or sun, by simply noting the effect thereon of one impulse projected from itself. The grand and outward sweep, wave upon wave, from the soul realm, is what makes eternity an ever present reality. Behind molecular motion, sound, vibrations, electricity, etc., are those wise and directing intelligences, which many, for want of a comprehension of their oneness of purpose, call god.

Life, as mortals gauge it, is marked by the motion and growth into forms; in the denser world the attainment of certain apparent fixed results classified as solids. The soul is capable of being infinitesimally subdivided, and its work in this field is known as inanimate matter; it has outgrown these forms for future use and passed on to higher attainments. A step further and we discover the connecting or bridging link, where it enters the animate growing realms; and again onward these subdivided souls appear in plants, insects, reptiles, birds, fishes, quadrupeds, and finally man, into whose oneness all of that soul's subdivisions are concentrated, and this reunion in man is that "gift" which enables man to study and classify all nature before him. In all its subdivided ramifications the soul is blind, and evinces but one great characteristic attraction. These expressions are often a puzzle to man, for these lower forms often seem endowed with reason, which is really but the effect of this gathering up process, guided by its creative angel parent's directing intelligence, for the eyes of its soul parents are upon it, even amid its night of darkness and turmoil.

Now, every "death" of a subdivided soul on earth, marks an appearance in the spirit realm of an exact counterpart of what that material form was. No tragedy is perfect without a villain; no grand ever feeds and thrives upon evil. Where there is nothing to overcome no grand achievement is possible.

earth. A casting aside of old forms and a second death awaits the spirit, ere the pure soul can enter its father's mansion. The soul is as invisible to the eye as the spirit body is said spirit is invisible to the mortal. The only process by which this difficulty is overcome, and the more sublime, is by materialization. As each soul passes inward, the incarnate forms which it has built upon the outer planes, are left behind—the gross on earth, the more refined in the spirit spheres—for the use of coming souls, for they are continually being impelled outward to the primary schools of material life.

When the soul has graduated in all the lower departments of life, by expressions in those forms it abides in the soul realm for a time in its oneness with its parents. It is then an angel of knowledge in exact proportion to its former labors. If it has never been embodied in the human form it is only capable of ministering to and sending out impulses to sustain nature below man. If it has never been embodied into any form, it is as yet a soul infant, and has no impulsive power whatever. When all things are ready, the recuperating soul which has qualified itself for an expression on the human plane is called forth; the male and female counterparts thereof are separated, and each again is projected outward to material life—two babes are born, and the inner heaven to that extent is depopulated that earth may be replenished. And should one of these halves fall into the lap of royalty, and the other into that of poverty, will not the acquired knowledge of each become the joint wealth of both when again united in the presence of their soul parents? Rest assured of this fact.

At this point ends what man calls destiny; and here, likewise, steps in that attribute known as free-will. The soul has, by the subdivision process, bridged an almost impassable chasm. In its appearance on earth, in its dual expression—halves of one rounded up soul—it comes forth as images of its angel parents, that through dual eternity are their own. When these duals pass into the spirit world, they possess not only the power of impulsion—a working upon the emotions of the human mind—but also the power to fully prove their identity to friends left behind, when the suitable conditions are furnished them by the presence of a living human organism called a medium.

Now, when these ascended spirits reach the interstellar spheres of spirit life, they are confronted with the fact that there is a second death in store for them ere further progress is possible; for as they dropped their old mortal bodies on earth, and left behind them their loved material wealth, so likewise they must dissipate their spirit bodies and leave behind all their loved spiritual form surroundings; and by that second death and second birth enter the innermost heaven. And at this time, do they, in the fullness of humility and knowledge, with enraptured soul perception, review their whole past and varied lives, even unto the time of conceptive creation by their soul-parents. Thus the duals are reunited, the "prodigal children" are blessed, and with that blessing they feel and more than realize that whatever is or has been, is right in the grand conception and unerring purposes of those creative angels, who, like unto man, from a small beginning have attained, through toil and aspiration their present exalted state; what they are to-day each one of you can likewise be. Although to the limited and finite mind many things may appear wrong and out of place, it is nevertheless man's duty to ever struggle for the attainment of new truths born of holy aspirations, thus ever assisting to make all things work for the speedy and ultimate glory of all. Thus far in this hurried skip along eternity's chain, we have tried to unfold to you that which has been unfolded to us upon the intricate subject of life; but we know that ocular proof to all is wanting, and little as many may think of it, this proof is furnished in the facts that Modern Spiritualism is daily and hourly presenting to the world. It is only the spiritually deaf and blind that will not hear the voices or see the faces of their ascended friends.

At the death of the physical body, man carries with him into the lower spiritual spheres all of his acquired knowledge, which is the real wealth that abideth forever. So at the separation of the soul from its spiritual body, its increased knowledge goes with it; all things else are left behind for the utility of other spirits. Now, as it is the office of the soul-angel to give of his store of knowledge to all below in attainments, and not receive of the higher, the sojourner of each soul in that realm as an attractive light is marked by the spiritual attainment of that planet from which it last ascended. If it is a creative angel it will have power over its planet all the ages of its life. It is at this dividing line, or wane of power, that reincarnation, with its elective privileges comes into prominence. Having divested itself of all outer coverings the soul shines with a brilliancy equal to its previous attainments. A soul planet is not as luminous, not as attractive as a soul-sun, for knowledge is light. The highest form of the soul is that of a pure white globe of light—it illuminates all space and thereby sees through the darkness of all things. Its clothing is its luminosity, its attributes are knowledge and love; its children are souls-life. So if there were no creative angels there would be no life. If there were no outward expressions of life there would be no youthful angels to round up.

In this connection we will state that wherever brain-force is encountered—whether that force is lodged in the cranium of a savage or a civilized man, a good or bad man—such an one is reincarnated soul, and has lived in the human form before. By brain force we do not mean those who are eternally aping others, but deep thought clothed with originality of expression. The crafty criminal is after all but the black background that forces out and makes visible to the higher law. Judas was the cloud that focalized the light of Christ's humble life into a blazing star. Contrasts must be furnished the finite mind. No tragedy is perfect without a villain; no grand ever feeds and thrives upon evil. Where there is nothing to overcome no grand achievement is possible.

When a soul elects to be re-incarnated its field of operations is pointed out, as well as its rewards as will be seen by men, as also its grander ultimate that will make its descent or outward flight, its other half is left behind, and that other half, during its struggles becomes its overshadowing force and guardian angel. It leaves behind all of its former acquired knowledge that would in any wise be a hindrance in the accomplishment of its purposes. If it comes as Christ did, to uplift mankind and turn their thoughts into straighter channels, it brings along what we call the higher inherent attributes. If it comes to do what Judas did, it pursues the reverse course. When it comes into contact with matter it is blinded, and just in proportion is that blindness to the amount of soul-perception brought with it. This blindness is necessary to insure earnestness upon its part, for to recollect the past, and to clearly perceive the outcome of the future would make but a ludicrous farce of the whole affair.

The soul realm, when seen clairvoyantly from the inner spheres of spirit life bears a striking resemblance to our heavens at night, only more beautiful and enchanting. Every soul twinkles with the love light of their re-united attributes; and the language of that realm is soul telegraphy, which is the same to all, and is understood by all therein—no others. To make this clear: the magnetic waves that pass outward from that realm are charged with the knowledge of its dwellers. These waves passing over the minds of encased spirits and encased mortals, find expression in just such language and acts as the receiver is capable, from its unfoldment and environments of expressing or doing. The same wave that reaches and is utilized by the inventive genius passes over many other minds, but makes no impression whatever, simply because of non-attunement. The savage receives the same love-wave that Christ did, but he falls down before a little mud-god of his own creation—it is the best he can do, and consequently is acceptable to his heavenly parents.

On the silvery waves of angelic love comes the divine influx of life and wisdom, and it builds forms, and to each the guiding hand breaks the bread of life, in exact ratio to our power to receive and utilize the blessing. The tremulous electrified egg was illuminated by the fire of its funeral pile. When that fire waned all was darkness within that shell, and from it no living chick could come forth, as the little fragment of a soul encased therein had taken its flight to join its other parts. The storm before which we have been scudding must ere long burst over the scientific as well as the orthodox world. Old theories and forms must pass away, and as fast as the new light penetrates present darkness, will man utilize these forces as servants and messengers. But electricity nor no other product of chemical combination can give that which it never possessed—intelligence. After death all forms appear the same, although life has departed, which is neither far away nor annihilated, as Prof. Zollner, of Germany, discovered before he passed on; Prof. Wallace and Crookes, of England, now living; Victor Hugo, of France, and other illustrious personages that we could name, who have come forth from the scientific, religious and political fields of labor to bear testimony to the truth. We march with the vanguard, and consequently our perception is not dimmed by the dust of crumbling idols.

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[TITLE PAGE.]

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THE TREE OF LIFE.
The tree of life; it grows beside the river that flows
in realms of cloudless light.
Whose waves move onward in their music ever,
and know no gloom of night.
The tree of life; its leafless boughs are the friends
you know below.
Their faces shine in the immortal bowers that live
and grow.
Sometimes when dreams of earth are over, and
night and cloud have fled;
You'll find the stream of life, and you'll discover
those that you here thought dead.
You'll see the tree of life forever growing beyond
earth's darkness night;
Beyond the founts, and clouds of winter's snowing,
the land of pure delight.
Oh, Tree of Life! Lead down thy sweetest frag-
rance upon the passing air.
Let each soul breathe it in and know forever that
life is fadeless there.

THE SUNFLOWER.
Shining and smooth is the cover of the small black
seed,
If you are truly nature's lover,
You will know her thought and deed,
We will know the heart of the seed is whiteness,
And the flower will grow.
First with green leaves from the dust into bright-
ness
From the dark earth below.
The leaves that grow around its seeded centre
Are lifted into the air,
And deep in its heart the sunbeams enter
As though in answer to prayer.
The flower is faithful; it follows the sunlight;
It turns from the east to the west.
It holds in its heart its faithfulness ever
To the form that it loveth best.
So friend, all truth let thy spirit reach after,
'Tis the light of the sun divine;
Let it be always thine earnest endeavor
To have it within thee shine.
Form the seeded centre of life in the spirit,
Reach outward in goodness and light,
Forever be true to the sun in the heavens,
And faithfully follow the light.

THE SOUL'S PRAYER.
I pray from the darkness of cloudy belief,
I pray from the shadows of pain and of grief,
I pray from the gloom that's within and without
Persecution and pain and bewildering doubt.
I pray for the blessing of immortal truth,
Whose clear, flowing fountains give unfading youth.
Oh, soul, as thou prayest the answer comes here;
It comes in the sunshine unclouded and clear,
And doubt dies away in the coming of peace,
The spirit finds rest as its questioning ceases.
I pray from the shadow of death's moaning waves,
I pray from the dead leaves that fall over graves.
I pray for a vision of heaven above;
For a glimpse of the country whose sunshine is love.
Oh, soul! canst thou see through the clouds in thy
sight?
Thou knowest above that the sun's shining bright
Canst thou not know that beyond all life's showers
Are the beautiful lands of unending flowers?
No love has brought back this message to thee,
In time thou shalt know all its glories so free,
The soul's prayer is breathed in anguish below,
But its answer is born where love's clear fountains
flow.

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Neither. Both. Without phenomena philosophy has nothing upon which to build. With phenomena and philosophy all the glories of the higher revelation are ours. But neither the phenomena nor the philosophy constitute the climax or the highest of Spiritualism any more than the activities of your bodies, the daily experiences of daily life, constitute all of your being. Leave out the superior emotions, the moral judgment, the religious quickenings of the spiritual sentiment, and what are phenomena, or the intelligent philosophy growing out of them? Phenomena, facts, growing from causes unseen, suggest an explanation. Philosophy is that explanation. But when we have facts and the explanation of them, if we stop there, what have we achieved? Do you say we have attained the one desideratum of all in this demonstration of immortality? Nay; but you have not even that single testimony of spiritual entities except from these growing bonds. It does not follow that these will continue forever. But the religion of Spiritualism, predicated upon the entire explanation, cultivated upon this phenomenal basis; second, through the philosophical judgment and analysis; and third, through the deeper and higher experience of the soul, bids immortality come in as a revelation which could not be without the preparation, but which the preparation itself does not achieve, if it stops with phenomena and philosophy.

What we mean by the religion of Spiritualism is the flowering and fruitage of the moral sentiments. Not of one moral sentiment, but of all the moral sentiments, converging in the devotional element, the crowning climax of our being, and constituting the keystone in the eternal arch that holds it forever, and directly leads us to the Infinite Spirit. Religion is not merely bondage and service. Religion is not humiliating fear and moral beggary. Religion is not the cringing of the soul before a tyrant in dread. Religion is not superstition or sectarianism in its broad sense. These have had their uses and still have as means of affixing and affecting the deeper and the higher. But the deeper and the higher, when affected, throw off these bonds and stand out supreme above the humiliating dread of hell, above the shrinking horror of self-contempt before a vindictive and cruel monarch, above the bondage that they must pray or be damned,—and pray because it loves to worship, rises on the wings of emotion, and instinctively claims its own from the divine reasoner.

Religion is full of sentiment, emotion and it broadens and spreads wider and deeper through all the lower depths, reciprocating with facts and phenomena, in intelligent philosophy and moral reasoning and finally they all, in one grand concentration reach to the infinite. And in this immortality—not continued life beyond the death of the body—but immortality in the sense of a progressive entity, extending and exalting more and more, forever; in this sense immortality comes as an entire revelation, as the distinctive and natural climax to these external inductions. Hence, phenomena and materialism exist in your plane of life, and there never will be a time in which they will not be needed here and hereafter. So there must be an objective as subjective, and phenomena occurs in the objective as the manifestations of the subjective, and philosophy is the other producer by which we attain an analysis of their meaning and their production.

Then let us cultivate phenomena, not for their own sake, any more than we would cultivate our bodies for their own sake,—our appetites and passions and desires and daily enjoyments for their own sake, but rather for the sake of what they imply, what they bring forth, what they are aiming at, what they are contributing to. And these phenomena are the spiritual contributions that pour their facts and experiences and daily ideas into that eternal ocean of life that is reaching onward and upward forever. And when we go onward from this outward and lower plane and step one degree forward we do not leave phenomena behind us. The spiritual union itself is revealed with phenomena of a higher scheme. These physical facts are objective to our spiritual entities, too.

In cultivating phenomena we should remember that they are for an object, and then in applying them in philosophy we should always remember philosophy is not the climax of phenomena which may relegate them to a ground specially for them. We find intelligible facts grow out of intelligible causes, and we shall find we have only just touched the border of the boundless domain. We must continue to study the entire matter, the upward and downward in all its relations to the entire dependency that gives it expression. We must, therefore, study ourselves and our relations to our own environments and our interior conditions of anchorage that are within; unless we have that we drift into the wilderness. When we attempt to study them without this relation we only get half of the solution.

That has been largely the mistake of our scientific and philosophical thinkers, who are too intellectual for their spiritual natures; and they grapple with things through the intellect and reason out from that plan, forgetting that the underlying truth and the productive spirit must gather all these facts, rather than the mere assumption that things move atom by atom, molecule by molecule, and the molecular construction accounts for all the phenomena of movement. These practical reasoners have assumed and clearly shown that all doings are the motions of molecules in the brain. That our emotional feelings are only another form of these manifestations in the brain. That our feelings and sentiments are only another modification of this motion of molecules in the brain, and that even the emotion and devotion of man is simply the motion of matter. Then what gave matter this motion? What lies behind these manifestations of matter and molecules? What causes them to run together in certain grooves that think mathematically, that think logically, that think chemically; or in other grooves that think musically; that feel the quickening emotion of fraternal love or filial affection, or the love that yearns towards the infinite? They try to resolve the infinite power into the finite limitations which make them. Why should they tell us what is in matter if it cannot think, if it does not reason, if it does not, in a way, endow with limitless motion, which should make matter what lives forever?

Further, has any organization, or any microscopist, or any electrician, or any inventor ever by any means discovered these motions, so that they can declare the rhythm that solves the problem in mathematics, or tell the very motion of those molecules which develop a logical sequence, or have they discovered the motions by which religious feelings of God are generated? And can any philosophical thinker apply his microscope and his scalpel to protoplasm and determine just what is such an amount of feeling? If they can, let them. Let us have the benefit. They ought to be able to, to tell every man's thoughts by looking into his brain and observing this motion of the molecules. They ought to be able to determine every memory in the brain by looking into it, or by putting it into the crucible and analysing it and separating the affections and the memories and the hopes and the fears and the reasonings of a lifetime that have been impressed upon these molecules, in their wonderful rhythm and motion.

You see when moral science attempts to solve the problems of life without the reasoning and controlling spirit to think and aim and reflect for which they are born, they utterly fail. Then the philosophy of Spiritualism, predicated upon these facts must mean simply that every evolution ever leads from the external to the internal. It is an inductive process, a trial sensor to the million sentiments, a pabulum that feeds and makes the religion of science. When they do this every blossom in its purity will shine out in the service of divine justice, making objective facts for the soul. When they do they indeed make something of life and of human experience more than either phenomena or philosophy, they make a morality and a religion, the fruitage of which is the living representation of all being.

In Spiritualism or with Spiritualists there is this same proneness to cultivate one branch to the neglect of the rest, to become extreme in the cultivation and experiences of the facts of phenomena, mediumship, etc., to the neglect of any rationale growing out of them. And another class, having once satisfied themselves that the facts occur, that the phenomena are real, and that spirits are the promotive cause of at least a portion of them, and discerning too, that there are a great many mischievous manifestations, counterfeit phenomena, magical manifestations, with a large share of mediumship; and that there is little chance of determining for themselves the truth among these uncertainties, are prone to neglect all mediumistic experiences, circles, and all attempts to go further, reach deeper to solve

the mysterious by a multiplication of experiments and say: "phenomena amounts to nothing, let us have philosophy." And they grow intellectually cold, they grow intellectually selfish and vain; they put out the fires of devotion that shine upon the alters of mediumship as far as they can with the cold floods of materialism, until they drift into the gloom of doubt and glide into the darkness of atheism.

Then again there are some who recognize both the facts and phenomena, but stop there and insist that Spiritualism has no religious reality, no morality, because we cannot fix upon a standard with all the multiplying facts below. Therefore we should cultivate it alone as a science, that all the facts occurring should be relegated to strictly scientific methods, cultivated under scientific guidance. And when we talk about its religion, its morality, its moral influence, talk about Spiritualism as a factor in the world's redemption, as a cultivator of divine sentiments and religious feeling, they tell us we are on the very verge of dangerous soil. That really we are in danger of drifting into the old sectarian ruts. That the moment we attempt to relegate Spiritualism into the company of religion, or make a religion of it, we destroy its scientific sense, we are promoting the idea of a particular communion. They have a right to their opinion, but we differ from them.

In the spirit world the testimony of all intelligent communications has been and is, that religious worship obtains with matter and has a broader religious significance and expression, so far as any of them have been able to ascertain; and that there the sectarian bias and educational habits of thought and sentiment still have a significance in the mind and group themselves together, there as here, in organic bodies; that nevertheless they grow under the illuminations of the broader visions; they expand, broaden, and extend the significance of creeds and dogmas and habits of thinking more and more, until they progress out of these dogmatic bonds that held them captive here. And so far as any one has yet been able to see, they never drift out of the religious aura of truth.

There are associations of skeptics and philosophical scientists, whose moral blindness, or religious blindness, if you please, hides from them the inception of an Infinite mind. Out from the inbreathing aura of countless millions of lives that give through the spirit divine love, they therefore build intellectually and end in the conception of ultimate annihilation. It is only when they come under the warm breath of religious life, which is the blossoming and fruitage of the moral sentiments, that immortality, with its central aim and significance, its infinite expansion of possibilities and revelations, becomes a conscious religion in every living soul. But we must add, when in nature this evolution, these intellectual bands of analyzers and scientists, whose proneness is to relegate all to the physical in the universe of matter, when this class of scientists drift to a certain limitation there is a climax. For remember it is not possible for any soul to drift eternally away from God. Not possible for any soul to drift forever upon the dismal margin of materialism untouched by the divine breathing from the inmost soul of nature; and therefore they reach a climax, and they drift outward from its margins to the truth of infinite nature that blossoms with the sweetness of eternal promise, the receptacle of divine love, and the promise of immortality. And the same law will apply also to other spirits. They make manifestations and phenomena as explanations of matter stirred by finite thought in the human soul.

Suffice it then, phenomena are indispensable, and philosophy is equally so. Morality the climax and crown of both. Religion the flower and fruitage of all. And it is this ultimatum to which they are all making, for which they are all done, and for which they will all be cultivated, and studied, and experienced from day to day and from age to age.

PROGRESS IN POLITICAL ECONOMY.
That is to say, in the economic disposition of governmental fruitage, the union of justice and equality and the helping of society among governments.

Ordinarily, people use the word economy as signifying miserly and holding to one's self. But the meaning of political economy is, what is its progress? While from primitive barbarism and from ancient theocracy and from the higher forms of monarchy and despotism the progress has been slow, as all progress is, so slow that many say there is no moral progress at all; so slow as to be unseen until proven by history and scientific discovery, yet there is progress in this world. So slow, and yet when it reaches through the eons of centuries and cycles, and the eye discerns the whole field together, it sees progress marked upon every step.

The progress of a child from infancy to maturity is so slow that you cannot see each successive step from moment to moment, but when moments grow into hours, and into days, and days into weeks, and weeks into months, and months into years, you observe the increase in the stir of the intellect, in the physical strength, in the moral quickenings in the individual, until the full-rounded man or woman appears upon the stage. And then it does not stop but goes onward, still onward, not only to old age, but forever.

So with nations; in the development of all that constitutes political economy; and that in its highest sense embraces moral and religious economy, for without morality there can be no balance of the rights of man and no good government. And just in proportion as morality governs the world of politics and government will be found just, rational, successful, well balanced. And then the flowery morning called religion comes, the final succession and production.

Take if you will in your own country the political purity, it is all connected with the moral status, not of politicians, not of statesmen, but of the people of whom they are. Hence politicians make their appeal to the people upon this position. Of course they appeal to their selfishness as much as they deem it prudent, but they dare not appeal to them at the expense of the moral sentiment of justice. For instance, in the old times of slavery, the appeal was made to the great masses upon the ground of cheap sugar and cotton, and protection from the barbarism of the negro if set free. Selfishness, nevertheless, behind these were the moral instincts that rose up in time. These small voices that struggled into power, and this moral sentiment swept all these selfish safeguards and showed the people that justice, equity, equality and the rights of men, irrespective of age or position or race or color or

condition, are what constitute political and national success. [Applause.]

Now, theocracy was the government in Bible times, which ruled the world outside of Bible history, which exacted tithes of the people for the priests, the divine government and authority of God, if you please God wanted one-tenth of the earnings of the people, and sometimes more. In other words, they fed the priests and sustained them in ease and luxury, that they might rule over the people with their ignorance. That was the political economy of those times. The people submitted to it because they had no higher appreciation of it. And this naturally developed monarchies, despotisms, spreading from theocracy to human divinity. That to-day, perhaps, is most fully represented in the Czar of all Russias. Where, as it were, one man dictates the political economy of a race, of nation, almost of a continent. But then the tendency of human nature is to growth and differentiation; to expand and struggle and divide. And through the influence of climate and the diversity of country, and the desire of men to extend over the broad fields of European countries, you have the division of countries and rulers, through which their growth has been achieved. Do you imagine there would have been this extensive growth in the world's history, social, intellectual, moral, governmental or otherwise, if the whole world had been under the control of one people, one race? Could one nation possibly do all and be ruled by one monarch? Certainly not. But happily nature has placed the barrier against the appropriation of all by one despot or monarch, and government is drifting toward republicanism, democracy, humanitarianism. The development of the individual—every man to rule himself—subject to the rights of other men, to be determined upon the order of government, as these succeed in making the best conditions for all the people with the least friction for any. [Applause.]

Now in this government, of which you are a part, there is a good deal that is not divine yet. A good deal that is not democratic yet. And by this we don't mean the democratic party. That is not very democratic, that is rather slavocratic in many of its manifestations. That is, slaving the sense of justice, morality, purity, temperance and the higher subjects of political economy to the dictates of party machinery. And we must also suggest that the Republican party shares a large measure of this same limitation. And the prohibition party, though declaring for temperance, yet sees no way to secure it but by the arbitrary dictum of the law and constitutional regulations. See no way out of it by the natural evolution of the man or the woman to the divine in them, nothing but the strong arm of the law to compel men to be good. Are they any better when they are good because compelled? If you want to murder your neighbor, yet dare not because the officer stands over you ready to put on the manacles, but you would if you dared,—you murder,—the feeling is there. Are you any better because you do not execute your feeling? If you want to sell liquor and debauch your neighbor, and cannot, simply because the law will not allow you to, are you really a superior man when you know if you had the chance you would do it every time? And if you would get drunk if you could get the liquor and you cannot get it, you are pretty sure to get something else. You can get drunk on tobacco, or you can get opium, that is worse than either; or hashish, more dangerous than all. Shall we put all of these out of the reach of humanity. But all these dangers are found as products all over the world; in the fruits, in the cereals, in everything that nature produces spread to the limits of the land. But man has artificially produced the spiritual states from them. Then the only question is, shall these be allowed to spread, subject to restriction? Is that not political economy?

Progress in political economy, while developing human possibilities and temperance laws and parties, has higher lessons, and all these things have their object; it is the relation of sentiment to humanity and religious sentiment, and that religious sentiment is the death doom of theology; of sectarianism, that would have us to think that the bible is the only rule of wisdom from which to draw illustration,—and then of course, it would require a high priest to interpret them. Nevertheless, in a sense we believe in fate. That fate where from one universe causes have worked out in effects; and effects in turn work out causes, and not a solitary place for a chance. Hence, all these methods are necessary. It is needful to have barbarism before civilization, cruelty before charity, war before there can be peace. Needful that there should be struggle before victory; needful that there should be babies before men. Oh, no; says one, for Adam was made a full-grown man. That came in afterwards, that babies had to be before men. Nevertheless, we don't accept that account of Adam fully, though we believe in Adam and Eve—in all Adams and Eves. Every man is an Adam, and every woman is an Eve; all have begun at the bottom of the scale, there is no exception from the law of growth. It is so in all nature, and what is true of trees is true of worlds, and what is true of worlds is true of nations; this law runs through all. We must grow steadily, and advance slowly but surely upward. Not in a direct line; oh! no. But while we go up we go out.

The tree, for instance, doesn't put up a shoot and go straight up towards the sun. It sends a shoot upward and downward, too, branching each way. Sending outside issues, like the layers of wood and bark. Then it grows, it puts out more side issues, branches; and still more, leaves; and still more, blossoms; and still more, fruit; and still more, reproduction of its fruit. And every year of its growth extends the harvests of these side issues; and the leaves become more extended and the foliage thicker, the blossoms and the fruitage more and more, until full maturity is attained. Downward to give place and foundation in the soil; upward to take from the chemistry of the sun and the heavens, and make the air sweet with the multitude of its blossoms.

So there must be side issues in the development of the world. Even mythology has made a side issue out of Adam. And ever since these side issues have come because nothing can go straight upward, or in one direction only. It must take root in the soil, it must extend its branches out in the atmosphere of the human structure, it must believe in the development of all, and understand that the glory of one man is the glory of the whole. And when this sentiment becomes a part of our political economy we shall see the progress more plainly than ever before.

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